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A FULL and FAITHFUL
NARRATIVE
OF THE
DEALINGS of Divine Providence
With MATHESES, — *Clark*
From early LIFE to his CALL to the
MINISTRY;
With his VIEWS of the Important Doctrines
of the BLESSED GOSPEL;
And a Variety of REMARKS made in the Course
of his OFFICE.
Written by HIMSELF,
IN A SERIES OF LETTERS
To the REVEREND Mr. DAVIS,
OF
READING in BERKSHIRE.

I am as a Wonder unto many. PSALM xlii. 7.

No Name so sweet as that of CHRIST, my LORD!
Nor Theme more great than that of JESUS' BLOOD!
Under his Smiles, my Ramsom'd Soul doth live,
And from his Fulness Life and Grace receive,
To keep my Mind in Peace in ev'ry Storm,
And Patience find with ev'ry Bryer and Thorn.
True Faith and Love must both be sharply try'd,
But neither can by Trials be destroy'd.

LONDON, Printed by J. MOORE, Drury-Lane.

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A D D R E S S.

Rev. and Esteemed Brother,

IT is no uncommon Thing for a Subject of Grace to publish a NARRATIVE of his Life. Some valuable Men in the Ministry have communicated to the spiritual World the wonderful and gracious Dealings of the ALMIGHTY LOVER with their Souls, which, under the Influence of the Holy Spirit, has been made useful to many of God's Regenerated Children. I have therefore, from unfeigned Regard to you as a Servant of Christ, DEDICATED this genuine and explicit NARRATIVE. The Contents of which have, and still do appear wonderful to me, how they may appear to others is not for me to determine. If

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the proceeding should in any point of view be made useful the Praise is due to the Lord.

I assure you, Sir, that the following is not sent forth into the Religious World from Vanity, but with an humble wish that it may be made useful to the People of God.

I have been solicited for many Years by Characters of real respectability to publish something of the following Nature. Their request is now granted, and that with a degree with pleasure for the following Reasons.

Ever since I have been in the Ministry some have *ignorantly* misrepresented my Principles and Character, while it is obvious, that others have done it with *Malignity*; however, I am happy with a
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conscious Appeal to my Saviour and my God, and I leave the slanderous Heart to prey upon itself.

I have been stigmatized with the opprobrious Appellation of a *Jesuit* in disguise, but in this my Calumniators have betrayed their Ignorance of the Order of the *Italian* Church. Others have insinuated, that I am an *Antinomian* *, because

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* The Servants of Christ who are led by the Spirits Teachings into the deep and great Doctrines of the Gospel, are sure to have the stigma of *Antinomians* given them, by those Teachers who make such great Pretensions to (what they call) progressive Holiness and practical Godliness, when at the same time their Conduct overturns their Sentiment. That they are progressive in the diabolical Spirit of Malevolence, and truly practical in Calumny and Slander, is obvious to every impartial Lover of Truth. The almost
unpa-

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I strictly maintain the Doctrine of eternal Transactions, (viz.) that all things were predetermined by the Wisdom of God in a Covenant way, before the Foundation of this World.

unparalled Tyranny of Mr. Joshua Symonds at Bedford, in a variety of Circumstances respecting Mr. James Dunton, is a Demonstration of the preceeding. — The Conduct of Mr. James Dunton, Junior, is highly commendable. His vindicating an injured Father does him honor as a Son, but greater as a Christian. — Some of the Charges exhibited against Mr. *Dunton*, Senr. are in my view an Evidence of his Wisdom in the purity of Experimental Knowledge in the glorious Principles of the Gospel of Christ, and do him honor in the Eyes of the truly Spiritual, especially those who excel in Virtue. — It would give me real Pleasure to here that Mr. Symonds had been with that old Disciple whom Jesus loves to have the way of God explained to him more perfectly.

Some

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A D D R E S S. vii

Some have discovered their Ignorance and their Malevolence in giving me the Appellation of a *Sabellion*. The glorious Doctrine of a Trinity of Persons, in one Jehovah, is that which my redeemed Soul glories in. I rejoice in the Sonship of the Lord Jesus, and in his Mediatorial Office, which flows from his glorious Sonship. I view with sole Satisfaction and Heart-felt Joy the consummate Union of the two Natures in the wonderful and glorious Person of the Lord Jesus Christ. The Union of which constitutes him the Son of God, therefore it is from him that all Grace and Blessings flow to his beloved Spouse. Adored be my heavenly Father in giving me to see that my Glory lies in my Union with a precious Christ in his love to me. O, how delightful is the Lord Jesus Christ in his essential self-ex-

istent and personal Glory to my regenerated and converted Soul. He is the object of my Glory! the delight of my Affections! the center of my Joy! the foundation of my Hope for eternal Life and Glory. Reproach and Censure attended the Ministry, and Character of the LAMB of GOD. Some said, that he was a good Man: Others said nay, but he deceiveth the People, John, Ch. vii. ver. 12. Others said, Behold, a Man gluttonous, and a Wine Bibber, Matth. Ch. xi. ver. 19. The Pharisees charged him with casting out Devils through the Prince of the Devils, Matth. Ch. ix. v. 3. But lo, when the holy and humble Jesus was reviled, he reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously, 1 Pet. Ch. ii. v. 23. The same
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incomparable Teacher has likewise told us, that the Disciple is not above his Master, nor the Servant above his Lord, Matth. Chap. x. ver. 24. This truth is obvious respecting Paul, who when he had been preaching the pure Gospel of Jesus, and relating his own Conversion, the Pharisees cried out, Away with such a Fellow from the Earth: for it is not fit that he should live, Acts. Ch. xxii. v. 22.

In the Narrative I have introduced Facts from a Principle of Love to the Honor of Christ, and Bowels of Love to his Saints. I have stated Matters with Precision and artless Simplicity. I have aimed to avoid Prolixity, knowing that every thing of that Nature gives pain to real Sensibility. From an Experimental Acquaintance with the Truth as it is in
Jesus,

x A D D R E S S.

Jesus, and viewing the God of my Salvation ignorantly insulted, I have openly and faithfully declared my Disapprobation of the Sentiments of Mr. Andrew Fuller, which by the way is an old Error, introduced in a modern Dress, which in my view is as detestable as the Principles of an *Arminian*. The former represents the Almighty as an awful Tyrant in sending Creatures into everlasting Torments for their not doing that which he never intended to give them any Power to perform. The *Arminian* represents God under the Character of an unjust Sovereign in sending Myriads of immortal Souls to feel the excruciating Pains of Hell for whom Christ sweat great Drops of Blood, and ransomed from the Hand of Justice with his Life. "Be astonished, O ye Heavens, at this!"

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A D D R E S S. xi

The present Day appears to me to be a Day of small Things respecting Evangelical Knowledge. A consistent Ministry is now rare to be met with. The Waters, which are fouled with the Feet of unskilful SHEPHERDS, are eagerly received, while the Snow of Lebanon, and the pure Waters flowing from the Rock Christ are lightly esteemed.

The folly of the foolish VIRGIN CHURCHES is obvious to Men of real Spirituality, in that they have made choice of Lamps without Oil to be their Ministers. I have often felt Sorrow, in hearing unskilful Teachers read and talk, with such inaccuracy about the Doctrines of the Gospel, and the Experience of the Redeemed in Jesus.

An Historian's Mind may be entertained in reading the Hardships of a brave VETERAN, or the Sufferings of
of

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of the MARINER, but at the same time he knows nothing about the matter experimentally, consequently is incapable of speaking feelingly on the Subject. Now the Man that has gone through the Fatigues of many a Campaign, and has fought for his Prince and Country, in conversing on the Subject feels the martial Fire. The Seaman also, who has been, tossed with Tempest on the rolling Waves, and billows of the mighty Ocean, feels the Subject matter in relating Facts. So the tired Servants of the Lord Jesus Christ, who have been tossed with Tempests within and without, can feelingly speak what they know to the Glory and Praise of the DIVINE LOVER!

I am yours,



In the Fellowship of the
Gospel, and in the
Work of the Ministry,
MATHETES.

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what is called Gospel-Preaching; also my Views
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A FULL

A FULL and FAITHFUL
NARRATIVE, &c.

LIFE of MATHETES.

LETTER I.

*Containing a short Account of his Ancestry, and
of his Life, prior to his being called by Grace,
with some Remarks on Providential Preser-
vation.*

REV. SIR,

I AM the third Son of Thomas Clarke of
Ashley in the County of Stafford, the place
of my nativity. *Thomas Clarke* was one of the
nineteen Sons of *Valentine Clarke*. Valentine

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Clarke's

Clarke's * Mother was of the antient family of the *O'Neal's* of the kingdom of *Ireland*. My Grandmother was related to Sir Patrick Maxfield of *Scotland*; she was married at the age of thirteen, and was the *Mother* of the above-mentioned 19 sons, who were all living at one time. My Mother was Daughter of John and Catherine Burch † of *Ashley*; the latter was a Catholic, and for some years lived in the family of Mr. Fleetwood at *Bromley*. When I was about two years old my Parents removed

* Valentine Clarke, was Colonel of a Troop of Horse, in the Reign of William and Mary, and was at the crossing the Bine Water, at the time DUKE SCHOMBERG lost his life. After the War was ended, he retired on Half-pay, and settled in a Village in Cumberland, and there ended his days. After his death, the Children were variously dispersed according to the will of Providence.

† Mr. Henry Clarke, Professor of Philosophy, and the Mathematics, at Salford in Lancashire, (my Brother) has by him the Genealogy of both Families. I do not mention the Circumstances of my Descent from any motives of Vanity. To be a Son of Adam is common to every One; to be a Son of God is the only distinction of genuine Triumph.

to Salford in Lancashire. My Father was of the Episcopal Church of Scotland, and belonged to a congregation under the care of Thomas Deacon * M. D. of Manchester. About the age of seven I was admitted a member of the aforesaid Church; and being anointed with oil, and confirmed by Dr. Deacon, (who was a prelate of the Episcopal Church of Scotland) I received the Sacrament, and was a constant communicant for some years, in the aforesaid Church. After some time my Father quitted the Church of Scotland, and became a Member of the establishment of England. My Mother being a rigid Catholic, and my Father a warm zealot for the Established Church, and both being well acquainted with Church-History, frequent disputations arose and made them very uncomfortable with each other. One subject of their Controversy was the

* Dr. Deacon, maintained the Doctrine of Triune Emersion, likewise, that those who had a right to the Ordinance of Baptism had also a right to the Table of the Lord.

Education of their Children. At last it was mutually agreed, that I should be brought up in the Catholic, and the other Sons in the National Church. Accordingly I was introduced by my Mother to a Mr. Hume, who, at that time, was the Priest of the Catholic Congregation at Manchester. — I was under the Instruction of Mr. Hume for some years, not in Classical Knowledge but in the Principles, Order, and Devotional Exercises of the Church of Rome. — Mr. Hume was truly indefatigable in trying to guard, and to fortify my mind against what he called the cunning Devices and Doctrines of Heretics, whom he considered to be the Teachers mentioned in John's first Epistle, Chap. ii. v. 19. They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us, &c. Also John, Chap. xix. v. 6. which he considered to be descriptive of Heretics, under the appellation of withered branches, which shall be cast into the fire and be burned. Mr. Hume
gave

gave me most excellent advice respecting the nature and usefulness of moral virtue, to which I endeavoured to give proper attention. I soon plumed myself with the fig-leaves of my own doings, and such was the vanity of my mind that I really thought I was become a most eminent Saint; and so great was my zeal for the Romish Church, that I felt that I could willingly have laid down my life in her cause. I ignorantly and eagerly sucked the breasts of the harlot mother, and thought her baneful milk was the sincere milk of the word; and that it was the greatest honor in the world to have the appellation of a Catholic, or a Member of the Church of Rome. The first time that I made a confession of my sins to the priest, it was a general confession of all which I had committed of an actual nature, so far as I could remember. The Priest had a list of sins which he read, and then interrogated me in a very solemn, and faithful manner respecting the different sorts of sins, and at the same time set forth the awful evil of a partial confession.

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feſſion. He informed me that confeſſion muſt be unreferved, and then gave me full abſolution, which immediately filled my breaſt with deluſive joy, and vain glory. I really thought that all my ſins were remitted and that I was clean and holy; in conſequence of which I cheerfully and ſtrictly performed the penance which the prieſt appointed as the puniſhment of my tranſgreſſions*. When I was about the

* In the Martyrology of the Italian Church, there is a kind of an Hieroglyphical Tree, which represents Mother-Church, reſting upon Peter, with what they call their infallible Succeſſion of Prelates, who have filled the Pontifical Chair, ever ſince the days of Peter. On each ſide of the Tree, are repreſented, Calvin and Luther, and many of the Reformers as withered branches dropping into the flames of Hell.—Abſolution from Sin, preceeding the puniſhment, is a Doctrine ſtrictly maintained by the Romiſh Church, and they ground it upon what Nathan ſaid to David, 2 Sam. Chap. xii. and ſome of our unſkilful watchmen in this midnight ſtate of the Church expreſs themſelves in a ſimilar manner, (viz.) that God's People read their Sin in their puniſhment. This Idea is the Quinteſſence of Popery. God never puniſhed Sin in any of his dear Elect Children, neither did he ever puniſh them for Sin. God can never puniſh

the age of 15, I was resolved to leave my parents on account of their great unhappiness

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punish Sin partially, neither can he ever love partially. There is an infinite demerit in all Sin, as it stands opposed to the Law and nature of God, therefore of necessity inflexible Justice must punish Sin in a way of wrath, for the wrath of God is revealed against all ungodliness and unrighteousness of Men, Rom. Chap. i. v. 18. All the Sins of the Elect Spouse past, present, and to come, as one black awful tremendous Cloud (which is made up of unnumbered Millions of drops of water) were collected and LAID by the Father's hand on the Lord Jesus Christ, according to Isai. Chap. liii. v. 6. And the Lord hath laid on him the iniquity of us all. That was the day of God's fierce Anger. There he took vengeance on the Sins of the Spouse on her BRIDEGROOM'S HEAD, and crushed him to Death in the wine-press of his wrath, in order that the wine of BLEEDING LOVE might be drank by faith, by the Sons of God; so that Christ their Passover being sacrificed for them, they might keep the Feast. Now there remaineth no more sacrifice for Sins. The appointed Lamb, has been caught in the Thicket of the Spouse's Sins, He hath made Reconciliation for all her Sins, he has buried them in eternal Oblivion, and if sought for they cannot be found. I am therefore confidently persuaded, that all those, who maintain the Sentiments of God's punishing Sin in his People

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respecting religious sentiments. Accordingly I communicated my mind to the Priest, who approved of my intention, and gave me two letters of recommendation, one to a resident, and the other to the Catholic Bishop of London, in order that I might be directed by them. Accordingly I left my father's house and performed a journey of upwards 300 miles with seven shillings, not knowing in one point of view whither I went, but in every place where I came by the kind, and wise hand of di-

are ignorantly detracting from the all-powerful, and glorious Sacrifice of Atonement made by the Blessed Redeemer, and must have benighted views of the nature of God's punishing the Sins of his People. God has told his People for their strong Consolation, Jer. Chap. xxxi. v. 34. I will remember their Sins no more. I view all my Tribulations as the fruits of Covenant, Love and Goodness, and consider them as Evidences of Union Relation with the Lord Jesus Christ. I am persuaded that the Spouse of Jesus will acknowledge with Love and Gratitude that affliction's Cup, has been filled with wholesome Dregs, bitter to the flesh, yet in some way made useful to the Child of God in the House of his Pilgrimage, neither can it be otherwise, because all are appointed in Wisdom by a Lover and Friend.

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vine providence I found favor in the eyes of the people. I was truly diligent in working with my own hands in order to support myself with reputation, at the same time paying a strict attention to what I thought to be the duties of religion. I was remarkably fearful of associating with any people but Catholics, being fully persuaded in my own mind, that all, indiscriminately, were in a state of condemnation who were without the Pale of the Catholic Church. I was exceedingly partial to the Italian Fathers Translation of the New Testament, Thomas à Kempis, Augustine and Paschal's Meditations, and to a work called the Unerring Authority of the Catholic Church. When I was in the seventeenth year of my age I began to be exceedingly fond of dress, and was carried away with vanity, yet I was preserved, sober, and modest in my conduct. When I was in the 19th year of my age, many proposals were made to me respecting a change of my situation in Life, to which I attended and was married at Fulham in Middlesex.

dlex. Being married I began to be exceedingly thoughtful about my Soul, and called to mind the advice of my Mother, and the instructions which had been given me by the Dean of Chester and the Priest, who had been my Confessor. I was much troubled in Mind and distressed in Conscience, on account of my not having been diligent in what the Catholics call Devotional Exercise. I began again to make vows and resolutions to live a holy pious Life for the future; in consequence of which my Conscience became more calm, and my Mind more composed. I took great delight in reading the works of the apparently Devout Catholics, especially a work called the Penitent Catholic, which was a pathetic Dissertation on the most distinguished characters described by the Four Evangelists whom the Lord had called to a knowledge of their interest in his ETERNAL LOVE *. I had
been

* I am enabled to glory and also rejoice, in those precious words, Jude i. Sanctified by God the Father and preserved

been a Child of sorrows, exposed to hardship,
and wholly neglected by my Parents. I had
never

served in Jesus Christ unto calling. I think therefore upon a retrospective view, it may be somewhat useful to mention the watchful, preserving Providence of God over me when in a State of Nature. I once fell from a high craggy Rock into a River, and when almost drowned, a Woman, who was under the crag, caught hold of the hair of my head, and drew me out. Another time I fell from an Obelisk and was near unto Death. I again fell into a River, and was carried with great rapidity down the stream, and was very nigh being dashed to pieces on the wheel of a Mill. At another time I thought that I must lose my right Hand, through the Venom of a *Toad*. I was once in an open field when an Arrow came from an invisible hand, and entered deep into the bone of one of my legs. It could never be found whence it came, though much pains were taken on the occasion.

God's Love and providential Care is as great towards his People in a state of nature, as after they are regenerated by the agency of the Holy Spirit. To talk of degrees in God's Love is ignorance and folly, We are told by unskilful Shepherds, that God first loves with a Love of pity and compassion; and that when redeemed Souls are born again he then loves them, with a Love of delight; this is truly darkening Counsel with words. All whom God loves in
Heaven

never been sent to School, for at the age of eight years I was put out to menial service to work for my Bread, which I attended to with diligence to the satisfaction of my Masters. It was my Mother's desire, and interest was made to send me to Saint Omer's in France, in order to be educated for a Romish Priest, but a negative was put on my Mother's wish,

Heaven or in Earth are loved with an eternal Complacency !
 "The reverse is folly's Creed." Probably the preceeding circumstances of providential Preservation may appear trivial to those whose Shoes scarcely have been wet in the sanctuary waters, but I am fully persuaded that every weather-beaten Veteran who has been distressed by Sin and Satan in this wilderness world is satisfied with the blessed Doctrine of an unerring Providence in all Things. I abhor the fallacious notion of casualty. I consider Providence to be as special respecting the Non-elect World, as respecting the redeemed Spouse of the Lord Jesus Christ, with this difference, all the Vicissitudes which the ungodly pass through bring them to their appointed End and Place, even the Place unto which God has willed them Unto. On the other hand respecting the Beloved of Jesus, all providential Trials will be made useful unto them, because Covenant Love hath wisely ordered them in weight and measure as a necessary Part of their Covenant Portion,

and

and I continued in servitude with my Master, who gave me two-pence a week for spending money, which I gave to a School-Master in order to obtain some small degree of useful Learning, accordingly I went every evening for about four years, at which time my Master died. I then came back to my Father's house, and continued till the time above specified.

Providence placed me in a respectable Tradesman's house at Great Chelsea, where I lived some years; and began to be very thoughtful. I frequently took a retrospective view of my Parents inattention to me when a Child, on which account I frequently found sorrow to my Soul. Musing on past circumstances, and knowing that I had been helped to get my bread from the age of eight years, I found a desire in my heart to pay my Parents for the eight years which they had kept me. Accordingly I made a calculation of what I thought had been the expence, and sent them the money. I suppose this was done from
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resentment, and intended as a reprehension to my Parents for their partiality, which was afterwards acknowledged by them with much concern of mind. Thus I admire and adore the God of Providence and of all Grace, for his guiding's, and conducting me in the days of ignorance and nature's blindness, when I neither knew the Lord nor myself.

I am,

Rev. SIR,

Yours with true

Affection in CHRIST,

MATHETES.

LETTER

LETTER II.

Containing a particular Account of the wonderful and gracious Dealings of God with my Soul.

REV. SIR,

IN the twenty-second year of my age, I was for some Months, in a house in which were some Men who feared the Lord, who soon perceived that I was a Catholic, which discovery opened a way for Conversation on the Subject of Religion. The kind and pleasing manner in which two of those Men allured me into Conversation on Religious Sentiments forcibly struck my mind. — While they were conversing on the nature of Vital Godliness, and Regeneration, and pointing out some of the baneful errors of the Papal Church, I found enmity rising up in my heart against them, viewing them inimical to the interests of MOTHER CHURCH. — They perceived my ignorant Zeal, but at the same time, with calmness

calmness of spirit, advised me to read the Bible with mature and thoughtful deliberation, to which I attended, not out of love to their Counsel, but with the hope of being able to convince them that they were heterodox, and that the Catholic Church was INFALLIBLE. — One morning one *Azariah* *, was speaking about the defection of human nature, and the blessedness of being created anew in Christ Jesus. My mind was struck with some degree of real concern in a way that it never had been before. The change was obvious to my friend, and from that time, instead of entering into Controversy, I became truly solicitous for information. — The Sunday following, I went to hear a Mr. *Fletcher*; he attended to those words, Isa. Chap. i. v. 18. “Come now and let us reason together, faith

* *Azariah* has been a Preacher in Mr. *John Wesley*’s connexion many years; his natural Abilities appear to be great, his acquired Knowledge does him honor, glad should I be to hear him bid farewell to the fallacious and baneful Sentiments of *Arminianism*, and to hear him proclaim a free and finished Salvation.

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the Lord, though your Sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool."— I found my mind somewhat affected and began to think, surely there is something in Religion, that I am an intire stranger to.— In the multitude of perplexing Doubts, I thought, surely my Parents are unacquainted with true Christianity, notwithstanding all their disputations on the subject. After the worship was over, I asked my friend, if those People that were sighing, groaning and weeping, had not been guilty of some atrocious Crimes? — He bore with my ignorance, and strove to inform my mind.—After this I went to hear Mr. *Whitfield*; I was greatly rejoiced in hearing him, but could not give any reason why. I found an uncommon respect for him, and went to hear him as often as Providence put it in my power. — A few weeks after the preceeding, I met with a Mr. Gibbins *, he

* Mr. Gibbins, was Smith to the PRINCESS DOWAGER OF WALES. The following FACT, I think, is worthy of
C Notice.

appeared to be a Man of sweet experimental Knowledge, and was truly spiritual and heavenly in his conversation, and shewed me the kindness of a Father, and of a real Friend. The information, and instruction which I received under the kind hand of the Lord, proved salutary, so as to influence my mind to keep under the word preached. I became truly watchful respecting my moral Conduct, and embraced every opportunity to read the word of Revelation. Trifling conversation was detestable. I had a great desire to understand, and to be made a partaker of that Religion which is pure and undefiled.

One day I was called in Providence to a house where I perceived a young man in great

Notice. One of the Maids was sick, with whom Mr. Gibbins was acquainted; she sent for her Friend to pray with her, and just as Mr. Gibbins had concluded, the Princess came into the Maid's Apartment, and said, Who was it that prayed that good Prayer? Adding, God will bless you. — The Princess made a Settlement on Mr. Gibbins for his Life on account of that Prayer.

distress

distress of mind ; his name was James Wood, he had only been arrived a few days from *Dublin*. He appeared to have a sorrowful countenance and anguish in his Soul, but at the same time was singing the following Hymn * :

I.

Come, Lord, from above,
Each Mountain remove,
And now let me feel a fresh sense of thy Love.

II.

I languish and pine
For thy Comforts Divine,
O, when shall I say my Beloved is mine.

III.

For this my Soul sighs,
Nothing less can suffice,
O, comfort a Mourner, thou Pearl of great price.

While the young man was singing, floods of tears ran down his cheeks, and his heart ap-

* There are Songs of Sorrow and Lamentation mentioned in the Holy Scriptures, as well as Songs of Praise and Joy.

peared to be melted. While he was in this situation, he felt great contrition of Soul, from a humiliating sense of the vileness of my nature; but at the same time I found strong desires in a way of Love towards the Lord Jesus Christ; in short, I became a contrast to myself. The transitions of my mind from love to sorrow, and grief to joy, were felt beyond expression; I then asked the young Man, what might be the cause of his trouble? He was free to communicate. He informed me, that he was just come from *Ireland**, and that
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* The Doctrine of Providence, is a Doctrine of delight to the Heaven-born Children of Zion. It is obvious to me, that God withheld his power in order to let Mr. Wood feel more of the defection or corruption of his *Adam* nature, also to bring him to enjoy greater Consolation in a steady dependence on the Power and Faithfulness of the Lord Jesus Christ. Mr. Wood was to come from Ireland to the house at the hour which Providence had appointed me to be there. He was to be found in that frame of Penitential Contrition. He was to open his whole mind to a stranger. His sorrow of mind was to be overruled for my good.—There is no truth more obvious in the revealed will of God, than that
the

when in that Kingdom he was a Member of a Christian Society who had given an account of the gracious dealings of God with their REDEEMED, REGENERATED, and CONVERTED Souls. He acknowledged that his Soul was in a languishing situation, because his "Beloved Saviour had withdrawn himself and was gone." He appeared to be "sick with love." "He had sought his Lord but could not find him; he had called upon him, but he gave him no answer," which, said he, fills my soul with sorrow. O, said he, I long to have a fresh manifestive view of my Eternal Interest in forgiving Love, and nothing else can suffice. After I parted with Mr. Wood I was overwhelmed with sorrow of Soul, from a feeling sense of my Sin and Guilt; my natural strength was so exhausted that I was under the necessity to rest by the way be-

the Lord has appointed the *sorrows* of his People, as well as their *Consolations*. I aver, that I am fully satisfied that all Men, and all Things are filling up God's Irreversible Decree.

fore I could reach my home.—I then took up a Form of Prayer, but that would not do, for there was not any thing in the *form* that was suitable to the distress of my Soul. — I then prostrated myself * on the floor before the Lord

* An *Anecdote*, strikes my mind which I once met with in the Writings of one of the Italian *Prelates*. — There was a *Peasant* lived near his Lordship's Palace, who was under great distress about his Soul, and was fearful of being sent into eternal Misery. This poor Man could not read, and therefore concluded that he could not pray. One morning he went to the Bishop's Palace, and desired to have an interview with his Lordship,—it was granted—The honest Rustic was cordially received, and related the situation of his mind, and said, that he could not read, and that he had to ask a favor from the *Bishop*, (*viz.*) that he would be pleased to teach him a short Prayer, one that he might remember and be comforted with. Accordingly the *Prelate* taught him a few words, which greatly elated the mind of the poor Man. In the night the Man awoke but had forgot his Prayer; on the morning he went again, and told his Lordship what a sad thing had fallen him. The Lord Bishop said, my honest friend, what did you do when you found you could not call that Prayer to mind which I taught you? He replied, O, my Lord, I fell down on my face and cried,

Lord in order to pray, but I could only sigh and groan, I did not think it was true Prayer, though at the same time my Soul was going out after the Lord in ardent desires. I began to be very abstemious, and thought I would mortify sin by fasting. Accordingly I fasted twice a week, from morning to evening, for upwards of two years, by which means I became so weak in body, that when I sat down I could scarcely rise up. I did not think that those austerities would obtain the favor of God, neither did I think that a life of self-denial was a pre-requisite to salvation, but my thought was, very probably God may be graciously pleased to relieve me sooner from my distress and bondage on account of my fasting and self-denial. I began to be under a great concern about my Parents, and sat up whole nights in praying for them, and in writing to cried, O Lord, have mercy on my Soul, and forgive all my Sins for Christ's sake. Well, replied the *Prelate*, my friend, if you can pray in that way, there is no necessity for you to be taught a *Form*.

them about spiritual Salvation. I sent them many Letters on Religious Subjects, from an ardent desire for the Salvation of their Souls; I also sent Letters to the Priest who had been my Confessor, who, after he had read them, committed them to the flames, pronouncing them to be heretical; I was afterwards excommunicated by BELL, BOOK, and CANDLE; after which the Priest told my *Mother*, your Son will become a great enemy to the Catholic Faith, and a Preacher of Heresy. — I continued in great distress of Soul from a feeling sense of the vileness of my nature. I often cast my eyes on the Brute Creation, and thought what a happiness it would have been for me if I had been one of the Brute kind whose death is their end. I often wished, that I had never been born, or that I had been as mire in the street. I many a time found anger rise in my heart against my Parents for being instrumental of bringing me into the world. I sensibly felt the force of those words, (viz.) “A wounded Spirit who can bear?”

I was

I was constrained to cry "I am poor and my heart is wounded within me." I thought that the shaft had come from the Cross-bow of God's wrath, and not from the Quiver of his love. I did not then know that it was God's pleasure and method of saving poor Sinners, to wound and then to heal, to kill and to make alive. I embraced every opportunity that Providence put in my power to hear the word preached, but at the same time I did not understand the nature of a free and finished Salvation. I thought that all who cried out against Sin, and said something about the Lord Jesus Christ, were all Ministers of the Gospel, but this was my great ignorance, and darkness of mind. I heard at West-Street Chapel, that Mr. *Fletcher* was to preach, accordingly I went to hear in hopes of meeting with some consolation. The Minister appeared to have great zeal, and was very liberal in his offering of Christ, Grace, and Salvation to the People. He solemnly charged the Congregation not to depart that night without

without accepting the offered Salvation. He further told them, that if they did, the day of Grace might be past, and they for ever shut out from God's Love. — Mr. *Fletcher*, said, probably there may be some present saying in their hearts, O, Sir, if you could give me all the world I cannot believe. — Well, said the Minister, you are to tell the Lord with your Tongues, that you do and will believe till your hearts cry AMEN. Upon this I began to put in practice the Minister's advice till my Conscience was all on fire and guilt rolled in upon my Soul like a violent sea. I found that I had been lying unto God, upon which I became fearful lest I had committed the unpardonable Sin. Since that time I have often thought on the words of Job, (viz.) "Ye are all forgers of Lies, ye are all *Physicians* of no value."

After the preceeding I was brought successively under the Ministry of Mr. *John Wesley*, *Whitfield* and *Romain*. Under the Ministry

nistry of Mr. *Romain*, I was brought to have a humiliating sense of the sad depravity and imbecility of my nature, on which account I loathed myself in my own sight.—In a little time it was represented to me that the Principles of Mr *Wesley* were incentive to holiness, and that the sentiments of those Ministers who were called Free Grace Preachers led to Licentiousness, I immediately absented from hearing them, and commenced one of Mr. *Wesley's* Society, and continued with them for some time, with great strictness. I was frequently at meetings which were appointed for Prayer, and often heard them talk at those meetings, of striving to be like the importunate Widow, (viz.) to weary God, and give him no rest, as she did an earthly Judge. They talked much about Holy Violence *, and about taking the Kingdom

* By the Kingdom of Heaven, I understand the glorious Doctrines of Grace, included in the Gospel of a finished Salvation. Now this Kingdom suffereth Violence, from the violent ARMINION PHARISEES, who are taking it by force,

dom of Heaven by storm. Upon this I again began to rattle the chain of Will-worship in the fetters of legal hope, and plying the Galley Oar, to work for my life. One night I said in my mind, that I would not give sleep to my eyes, nor slumber to my eye-lids till the Lord granted me the pardon of Sin. Accordingly I took my Bible, and sat up the

force, that is by doing violence to the pure GOSPEL PRINCIPLES, by their fallacious, and imaginary Comments. The Gospel of a free and finished Salvation disdains to be shackled with the appendages of PHARISAICAL and ARMINIAN TRADITIONS. I have often been filled with astonishment, when I have heard Teachers professing Calvinism wrap their Sermons up in the Drapery of rusty Traditions, and scattering abroad at the close of their Sermons, whole handfuls of the dust of Arminianism. A Soul, may be truly Regenerated, and yet have but little Understanding respecting the great Doctrines contained in the Gospel of Salvation. This I know, that I was helped by the Holy Spirit, to love, and delight in the LORD JESUS CHRIST, when at the same time all my Ideas were like a Rope of Sand. It was the joy of my Soul to hear that Christ died for Sinners, but then I thought something like Mr. John Wesley, and Mr. Andrew Fuller, "That Sinners were to do some kind of work, prior to God's doing his.

whole

whole night to wrestle with the Lord, (like Jacob) but lo! tired nature overcame the heroism of my legal mind, for I fell fast asleep at the time I was attempting to take Heaven by storm, and when I awoke, BEHOLD, there was no Vision, but that of a stupid and distressed mind.—I have reason to say that I “suffered many things from many PHYSICIANS, and still grew worse.” I knew what it was to be afflicted in mind, and to be tossed with internal tempest, and not comforted, in which situation of mind I was constrained to say “He hath hedged me about, that I cannot come forth, he hath made my chain heavy.” “He hath filled me with bitterness, he hath made me drunken with wormwood.” In this inconsolable state of mind I continued upwards of three years, except now and then, that I was indulged with some pleasant Gales from the everlasting hills, which assuaged the grief of my disconsolate mind.—I was again brought under the Ministry of Mr. *Romain*, whose Mininistrations were made consolatory to my Soul. The

servant

servant of the Lord was directed to speak suitably to my situation of mind. I then saw the beauty, and also felt the sweetness of those words, viz. "a word spoken in season how good it is."—Well, said I, surely this is BETHEL.—Here Jesus gave me to "drink of his spiced Wine, and of the juice of his Pomegranate", and with joy "I was helped to draw water out of the Wells of Salvation."—I found the Name of Jesus, to be like "Ointment poured forth", and was enabled sweetly to anticipate the eternal Glories of a Blooming Eden of unfading pleasures.

I was afterwards called in Providence to Manchester in order to settle in business. Here I associated with Mr. Wesley's Society, and became (what they called) a Class and Band Leader, and continued with them for some time, and was as ardently zealous for the baneful Principles of ARMINIANISM, as what I had prior been for the Merchandize of the APOSTATE CHURCH OF ROME.—I opened my
house

house for Prayer, and great numbers frequently attended, and God was pleased to meet with them, and comfort them by manifesting himself unto them according to his Loving-kindness *. Finding my Soul, drawn out with love to a precious Christ, and finding melt-ings of heart, and bowels of compassion to poor Sinners, thought it my privilege to follow the impressions of my mind, and the con-

* Many of the Lord's regenerated Children, (are for a long time) in one point of view like *Jonah*, (viz.) the weeds of ignorance, and error are wrapt about their understanding, and they continue in a bewildered Labyrinth "till the time of *Pentecost* is fully come", which time I consider to be when the Heaven-born Soul is enabled to see all his meetness and fitness for Glory, in his eternal Union with the LORD JESUS CHRIST, and viewing himself standing compleat in all the Will of God, which WILL, I consider to be the Lord Jesus, and his active and passive Obedience. The DIVINE SURETY said, "Lo! I come to do thy Will"! Yea, he said unto his Father, "I delight to do thy Will, O my God", by which Will the Spouse is sanctified through the offering of the Body of Jesus Christ once for all her Sins, Heb. x. v. 10. And blessed be my God, there remaineth no more Sacrifice for Sin, than that which has already been offered up.

straining

straining principle of the Love of Jesus in my Soul.—Accordingly I went about to a great number of *Villages*, hoping that God would be with me, and make me useful to my Fellow-Creatures.—I was cordially received into the houses of many respectable Families, who were truly willing to hear all that I had to communicate of a spiritual Nature. My manner was first to read some portion of Holy Scripture, and then to tell them what great things God had done for my Soul; after which I prayed with them, and many a time my Soul was wonderfully drawn out unto the Lord for them that was about me. — In this simple way and manner, I went on for upwards of two years, during which time the Lord was pleased to open the hearts of many, who also opened their houses in different parts of the country for Prayer, and to hear the Word of the Lord. The Lord did not leave his poor feeble Servant to minister alone, but smiled upon, and blessed his own Word, and his own Work, to the effectual calling of many REDEEMED SOULS,

The

The first Sermon which I preached was in a new Barn, which belonged to Mr. John Wood, at Flixton in Cheshire. The Farmer said no Corn should be put in the Barn till I had opened it to preach the Gospel. Accordingly I attended to that portion of the word, Mark, Chap. x. v. 21. "One thing thou lackest". And God the Saviour was pleased to make use of clay to the opening the eyes of Mr. Thomas Wood, who dated his new birth from that day.—Great numbers attended the word preached, and were desirous of building a place of worship; but I put a negative on the motion. The honest simplicity of the People was truly pleasant, but the Spirit of Prayer that was poured down upon them filled my heart with love and gratitude to the Lord Jesus Christ on their account.—After the preceeding, I received an invitation from a Gentleman who was a *Moravian*, to come and speak a word for the Saviour at his Hall. I embraced the invitation. When I came great numbers were assembled together. I inform-

ed them with freedom of mind what God had done for my Soul. My zeal was upright, but it was not according to real Gospel Knowledge. I well remember how lavish I was in scattering abroad whole handfuls of false fire, threatening the poor souls with eternal DAMNATION, if they did not do that which only a God could perform, calling upon dead Sinners to make themselves alive. I wanted to convert those whom God had never loved, neither had Christ redeemed.—After I had done speaking, and was about to return, the People who had been hearing, followed me and two friends who were with me for two Miles or more, and greatly abused us. They had put large *Nails* into the bottom of their Sticks, and pushed them into my legs, and made them stream with blood. At last I and my friends were obliged to wade through a large *River* in order to escape their fury. — The preceeding was all appointed and over-ruled for good.— I was taught to see, and acknowledge that without the power and spirit of the Lord nothing

thing could be done in any one poor soul.—
 I saw that servants could do nothing, but just
 as their Lord and Master makes use of them.
 I was more fully convinced that creature power
 is all weakness, and that creature striving
 is all vanity. — I continued to go about from
 one Village to another, preaching the Gospel
 of the Kingdom according to my understanding
 and ability. I now clearly perceive that
 I frequently darkened Counsel with unmean-
 ing words and man's wisdom. I did not at-
 tempt to speak in the Lord's Name from a
 principle of Pride, neither to serve myself, for
 my speaking in the Name of the Lord, accord-
 ing to outward appearance, intirely made a-
 gainst my temporal Interest, I therefore found
 that necessity was laid upon me to labour in
 my little sphere for the Glory of Christ. I
 would at all times have been glad to have been
 silent, being gradually made more sensible of
 my little understanding. But impressions on
 my mind were too great, and love to a pre-
 cious Christ so strong, and my bowels of com-

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passion founding towards the wandering Sheep and Lambs of Jesus, constrained me to speak wherever there was an opening in Providence.

Thus far I have brought forward my little *Narrative*.

Now may the Good Will of Him who dwelt in the Bush ever be with you,
so prays your affectionate,

MATHETES.

L E T T E R III.

Containing a further Account of my Ministry, with some striking Providences; also a short Narrative of the Regeneration and comfortable Death of my eldest Daughter.

REV. SIR,

I, During my continuance in the North, carried on a Correspondence with the Rev. Thomas Maxfield of London, whose
Letters

Letters on the finished work of Jesus were truly pleasant, likewise on the final perseverance of the Saints, but in other matters he was much in the dark.—Things became very unpleasant to my mind on account of my complicated Trials of a Family nature, and in a way of Providence, which I communicated to some of my Friends in London; upon which I was invited to return again, which in a few months I did.—One circumstance I must not omit.—A near Relation, who was a strict Catholic, frequently came to converse with me on the subject of Religion; she mourned over me with pity, and shed floods of Tears on account of my having Apostatized from the faith of the Mother Church. She really thought that I was in a state of Condemnation, and that except I was restored must eternally in lost.—One night I was in bed, and awoke with uncommon Sensations of fear, I immediately called up my family and had the house searched, thinking that some person or persons might have broke in, but upon search, nothing of

this kind appeared. — I was instantaneously induced to go to the House of my Relation above alluded to, situated in a neighbouring Town. Accordingly I came to the House, about two in the morning, as soon as I knocked at the door, my Relation opened a window with her Hat and Cloak on. — I addressed her and said, don't you think it strange to see me here at this unseasonable time in the morning? She answered no I do not. FOR GOD HATH SENT YOU TO PREVENT MURDER. — She then came down stairs, and confessed that she had thought for some years that it was no more sin, to kill an *Heretic*, then to kill a dog, IF FOR THE GOOD OF THE CATHOLIC CHURCH; but acknowledged before I left her that she had been harassed by an Evil Spirit for a considerable time to perpetrate the Crime.

I had a Daughter named *Martha*, whom the Lord was pleased to quicken by his Spirit,

* She intended to come into the House of *Mathetes*, thro' a Cellar-window. Several are now living who well remember the Circumstance. — The Principles of Popery are invariably the same.

and

and call with an effectual calling, at the Age of five years. Her experience and spiritual Conversation were made useful to myself.— Her heavenly birth appeared in the following way: An old Disciple of Jesus was praying in my house, with many friends, besides the family, and while the servant of the Lord appeared to be in the spirit of Prayer, the Child *Martha* said, something speaks within me saying, "GIVE ME THY HEART."—Adding a second time, it speaks in me again, "GIVE ME THY HEART."—These Friends all appeared to be in a sweet frame of Spirit, and yet filled with wonder at the Child's simple declaration.— One of the Brethren, mentioned the Lord's calling *Samuel*, prior to Samuel's knowing the voice of the Lord, and then addressed the Child saying, it may be it is the Lord that has called you by the voice of love.—The Child replied, if it was the Lord, I think I should feel my Sins forgiven, and then said, I will now pray.—Upon which she fell down upon her knees before the Lord

amongst all the Friends, and said in Prayer, "O Lord take my Heart, and make it thine for ever." All the Friends present acknowledged that it was a time of Love to all their Souls, and joyfully believed that God had verified his own Word by being in the midst of them. — The next morning the Child took the Bible in her hands, opened it, and fell upon her knees before the Lord saying, "let all this precious Book be written in my heart." She then read those words, Psalm lxii. v. 1. "Truly my Soul waiteth upon God," adding, O how sweet are these words! — When she rose up from her knees, she immediately collected all her Toys, and brought them together in order to put them into the fire, saying, little Children who love the Lord Jesus Christ should have nothing to do with *Idols*; adding, I have now done with all such trifling things. She then committed them to the flames, which she said was the proper place for *Idols*, from that morning to the day which she fell asleep in Jesus, she never was seen trifling. — Her growth

growth in natural and spiritual Knowledge was obvious to all who knew her. — She became truly familiar with the Holy Scriptures, and was helped to converse about the things of God with freedom, and spiritual delight. Her affability, pleasantry, and spirituality rendered her amiable to all who knew the power of internal Christianity. — That she delighted in Prayer, appeared to a demonstration to all that knew her. She took great delight in conversing about the invaluable pleasure and privilege of communion and fellowship with God thro' the Lord Jesus Christ. She was partial to the privilege of retirement, and knew the sweetness of those words, "Come, my People, enter thou into thy Chambers, and shut thy Doors about thee; hide thyself as it were for a little moment", Isa. Chap. xxvi. v. 20. She was helped to watch over the whole family with duty, affection, wisdom, and gravity. She would never suffer any unprofitable Conversation to be going forward without Reprehension. She was gradually brought to have an humil-

humiliating sensibility of the peccability of her nature, and of her own imbecility.— When ever I went out of doors, she dropt some sweet words, such as these, I hope you will be helped to be looking unto Jesus, that you may be kept from Evil, and I hope I shall be helped to pray for you. When friends came to my house, she would sit down and watch over their Conversation, and if any subject were introduced contrary to the Gospel of Christ, her manner was to ask them a few plain simple Questions, such as, do you profess to love the Lord Jesus Christ? Do you think that your Conversation is becoming the Gospel of Christ? Do you feel that you Love Christ in your hearts? Adding, the hope of the Hypocrite shall perish, but those who love the Lord will ever be thinking about him; adding from Matth. Chap. vi. v. 21. "*Where your treasure is, there will your heart be also.*" Her sympathy with the distressed People of God was truly great. Her manner was to sit down with them, and to read to them some Promises, such

such as appeared suitable to their state and situation; and then to make some remarks on the goodness of the Lord in making such sweet Promises to his mourning and disconsolate Children; after which she prayed with them. She was blessed with the gift of expression in Gospel Language in conversation, and at the Throne of Grace. She frequently made remarks on afflictive Providences, saying, O, how good is God unto me, in sparing my Parents, and in granting me Food, and Raiment, while other poor Children are in want. Friends frequently gave her money, but she was never known to spend one penny on herself. All that was given her she gave away to such Objects as appeared to be distressed, and many a time offered to go without Food herself that it might be given to others that appeared to be in real want. Thus did her Bowels of Compassion run over to the indigent and afflicted. — When she entered into the ninth year of her age, it was the pleasure of God to bring her Body into a declining state

state, which ended in her removal. During her long affliction, she was truly heavenly minded and spiritual. — When she was first taken, she said, that she felt in herself, that her sickness would be unto Death, and therefore strove in an argumentative and pathetic way to reconcile her Parents to the unerring Dispensations of Providence. Her wisdom in Divine things was far greater than my Understanding. She was enabled to say with pleasure, that she was crucified to the world, and the world unto her.—She knew that her Life was hidden with Christ in God. She gloried in the Redeemer's Righteousness, Sacrifice, and Atonement. The thoughts of her dissolution were delightful to her Soul. She frequently said, that she wished to be with Christ in the eternal State of Vision. She was kept in a patient waiting frame of mind in pleasant submission to the will of God. About four months before she fell asleep in the bosom of her Saviour, her mind was much exercised with fiery shafts from the *Adversary of her Soul,*

Soul, which her faith was helped to repel in the strength of Jesus.—She desired me to come to her bed-side every evening for upwards of three months before she died, in order to relate to me how it had been with her through the day, and said to me, Father, you now know what to praise God for on my account, and how to pray suitably to my situation, adding, but don't pray for my Life, but that my will may be lost in the will of God. In the midst of this Visitation, I was called to leave the North to live in London, which gave great joy to my Daughter, for she said, in a little time my Redeemed Soul will be forever with my Lord, and my Body laid to rest with the dust of the Saints *. About six weeks before her Death, many Friends came to see her in order to approach God in a way of Prayer on her behalf; after the solemn opportunity was ended, I said, you see there is no possibility of her recovery. After the friends

* By her own desire she was buried in the late Mr. Whitefield's burying ground.

were

were gone, *Martha* said to me, my dear Father, I am sorry that you spake so unadvisedly with your lips, you know, that all things are possible with God, and that there is nothing "too hard for the Lord," but at the same time said, she was fully persuaded she was near the end of her Pilgrimage; adding, God hath willed every thing for the best. She was kept calm, patient, and comfortable. The Name of Jesus was unto her Soul, like "Ointment poured forth," while she was waiting for her peaceful dismissal. The Morning that * she fell asleep in the Lord, she called me to her bed-side, and put her Arms round my neck, and kissed me, and thanked me for all my Paternal Care, adding, you have been a kind Father. She further said, I hope you will be kept from grieving about me, all is well, and in a little time we shall meet where there is neither Sin nor Sorrow, in a state of rest and

* There are several Ministers, and Christian Friends now living who were well acquainted with *Martha*, and rejoiced in the sweetness of her Experience, and were constrained to acknowledge, that the work was the Lord's.

perfect

perfect glory, never more to part. Thus died in the Lord *Martha* my Daughter, aged nine Years and four Months, and like the gathered Rose has left a fragrance behind, (viz.) that she was born of God, and saved in the Lord with an EVERLASTING SALVATION.

After the Death of my Daughter, I was desired to preach a Sermon at the Rev. Thomas Maxfield's Chapel, Snow's-Fields, which I did, and afterwards preached for some time in connection with him at Well-Street, Oxford-Road, and at a Chapel in Moor-field's, and many acknowledged that my Ministrations were owned of God to the awakening of some, and comforting of others.

I had an Aunt, who lived in the Parish of Fulham, who came to spend the day with me and my family. In the course of conversation, she acknowledged that she had not been in any Place of worship for upwards of 20 years. I read a portion of the word "thou shalt

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thalt not live but die." The words affected the mind of my Relation. Then she read a portion till she came to those words, (viz.) "Get thee up and die." Her countenance changed, and fear came upon her Spirit; upon which she said, put the Book away for it is all about dying, which makes me very unhappy. In the Evening of the Day she went with me to hear me preach, under which Sermon God was pleased to bring her to feel her Soul wounded, under a Sense of Sin. The distress and sorrow of her Soul appeared great indeed. After a few words had been spoken to the Lord in a way of Prayer, she informed all that were present, that she should only live one fortnight from that Evening. Two Days after I was sent for to *Fulham*, and when I came found her sick in Bed, and Dr. Greenwood of *Chelsea* with her, who said he did not think she would live. She again said, that she should die at the time which she had mentioned.—Her Soul appeared to be drawn out in real Prayer unto the Lord. She acknowledged

ledged that she was a Sinner of the deepest die, adding, *Christ can make me white, Christ can forgive my Sins*, and then said to me, O pray unto the Lord, that I may feel all my Sins blotted out. In this frame of mind, she continued till within four days of her Death; I was with her every day till she departed. About three days before she departed, she said, *Nephew*, thou art the *Surgeon*, but *Christ* is my *Physician*; adding, now I know that *Christ* has forgiven my Transgressions, he has assured me, that he has cloathed my soul in white Raiment, and that I shall be with him in eternal Glory. After this, she sent for many of her neighbours, and told them what an awful Sinner she had been, and how that the Lord had shewed mercy to her soul, by granting her the invaluable Blessing of the Remission of her SINS. About two hours before she died, she said to me, you knew *Mrs. Egton**,

* *Mrs. Egton* had been a most atrocious Sinner; she had been brought up a Catholic, but upon enquiry about her Sickness and Death, there was reason to believe, that she died in the Lord.

I replied, yes, O, said she, the Lord has made it known to my soul that she is a saved Sinner, and that I shall soon be with her in glory to sing the Praises of REDEEMING LOVE! After the preceeding, she closed her eyes saying, I am happy, happy for ever, yea, for ever. Thus she fell asleep in the Bosom of the Saviour, about the same time in the evening which she had predicted.

After I had preached in connection with Mr. *Maxfield* for some time, it was proposed to me to be the Minister of the Congregation of Snow's-Field Chapel, Southwark, an Ordination was also proposed to be obtained from ERASMUS, Bishop of ARCADIA, who was then upon a visit at the MARQUIS of GRANBY's. Accordingly I was ordained *Deacon*, at Well-Street Chapel, Oxford-Road, and *Priest*, at Snow's-Field Chapel, and received my Testimonial in Greek.—I was at Snow's-Field Chapel for some years, and was under the painful necessity of Preaching in connection

tion with an *Arminian* Minister. Great numbers attended us both.—I had often said, that I really thought that there was not such another Congregation in the Kingdom as that of Snow's-Fields. — They were much like David's ragged Troop, made up different Characters, even of the most vile and atrocious; nevertheless God was pleased to make known his power and grace to some of his Children under the word preached by me.—One Lord's Day there came in one *Mildard*, and while I was speaking to those words "Come see a man that told me all that ever I did;" God was pleased to bring her under powerful conviction, so that the work of Regeneration was made manifest by a saving Conversion. She became a most exemplary follower of the Lamb, and is at this time a Member of a Church in Southwark. During my continuance at Snow's-Fields, one who appeared to be a widow indeed, invited me to her house, and with a real Christian affection expounded the way of God more perfectly to me. Her

views of truth were delightful, and her conversation at all times truly spiritual. She lent me many valuable books to read, the works of *Dr. Owen, Gill, Crisp, Saltmarsh*, and that truly valuable book written by *Hussy* of Cambridge on the Glories of Christ. I acknowledge that all the preceeding works were made useful to me, especially the latter. I sincerely wish that every one that stands forth in the Name of Jesus, understood the contents of that book, if they did, there would not be so many uncertain sounds from the different *Pulpits*, as there are in the present day. Thus far I have brought forward the Narrative,

And, I remain,

Dear Brother, yours in the

Fellowship of the Gospel,

MATHETES.

LETTER

L E T T E R IV.

Contains an Account of my Call to the New-way Chapel, Westminster, with a Display of the Love and Mercy of God in Christ Jesus, in the Conversion of some atrocious Sinners, likewise some extraordinary Providences.

REV. SIR,

MY situation being uncomfortable at Snow's-Fields Chapel, I received a very affectionate and pressing invitation to come to the New-way Chapel, Westminster, which call I accepted.—As soon as I began to preach Christ, my soul was set at liberty.—Many attended my Ministrations, and acknowledged that the word preached was abundantly blessed to their souls.—During my continuance at the Chapel, I visited the sick in every place that I was called upon to attend, which was chiefly amongst the most abandoned, the wretched, and the miserable; and which under

the Teachings of the Holy Spirit was made useful to my soul,—Many a time mine eye affected my heart. — About 14 months after I came to Westminster, I was taken with a fever, and confined to my room about eleven weeks. My sickness was thought to be unto death, but this I can say, that I was comfortably satisfied that it was for the “Glory of God, that the Son of God might be glorified thereby.” Through the whole visitation I found my mind sweetly taken up with things of a heavenly nature, neither was I suffered to have a murmuring thought against the good hand of the Lord. I knew that in very faithfulness I was passing under the *Rod of Love* *, in order that

* It is obvious to me, that there is a certain allotment of Tribulations to all the Children of God; likewise that they all take place according to his Predeterminations; therefore must originate in his love and wisdom, and accomplish all the good unto his Saints which He intended.—The *Idea* of God’s afflicting or correcting his Children (who are born of the Spirit) for Sin, is a sentiment which has long since been banished from my mind. — It is an old saying, if there was no Sin, there would be no Affliction, nor Tribulation.

The

that my soul might have greater views of being within the *Bond* of the *everlasting Covenant*. The first place I went to after my recovery was my Chapel, to preach that Gospel which had been the support of my soul, during my useful visitation. After the morning preaching a meagre looking woman followed me into the vestry, and put a piece of paper into my hand and went out. I opened the paper, and to my great surprize there was *one Farthing*; upon which I desired a friend to follow her, which was attended to. While I was musing on what had taken place, a Mrs. Ratchiffe an attendant on my Ministry came into the vestry, and put a paper into my hand in which were *five Guineas*; this came according to divine appointment, for on the preceeding day

The preceeding is similar to another old saying, (viz.) if our Federal Parents had never sinned, what happy Creatures their Children would have been. It is obvious in Scripture, that God *willed Sin* to be — *And willed* our Parents to be *Tempted*, also their *Lapse* and Change of Place by *Transgression*. — SOLUTION TO THE FIRST PROPOSITION.

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day all that I had left after my long sickness were only a few shillings. — Feeling Love in my

All the *Sins* of the Chosen *Bride*, *Past*, *Present*, and to *Come*, were laid on the LORD JESUS CHRIST, *Isa.* Chap. liii. v. 6.

And the LORD HATH LAID ON HIM THE INIQUITY OF US ALL. Christ hath put away Sin by the SACRIFICE of himself, *Heb.* Chap. ix. v. 26. I will remember their Sin no more, *Jer.* Chap. xxxi. v. 34. Their Sins and Iniquities will I remember no more, *Heb.* Chap. x. v. 17. Christ was bruised for our Iniquities: the Chastisement of our Peace was upon him, and with his Stripes we are healed, *Isa.* Chap. liii. v. 5. I have blotted out as a thick cloud thy transgressions, and as a cloud thy Sins, *Isa.* lxiv. v. 22.—Now, as all the Sin and Guilt of the Spouse was laid on her HUSBAND, and he hath put it away, so that if it be sought for it can no where be found, and as God hath declared that he will remember her Sins no more, —that he has blotted them out; and as we are healed by the Stripes of Jesus, the HONOR and NATURE of God forbid him to punish the Redeemed with Stripes for Sin, for which the SURETY suffered under the inflexible Hand of Justice on the IGNOMINIOUS CROSS. With ardent Love, and exuberant Delight, my Redeemed and Heaven-born Soul glories in the Language of *Isaiah*.—SING, O HEAVENS, FOR THE LORD HATH DONE IT. — BUT what are we to understand

my soul to my God for his providential kindness, put me again upon deliberate thought respecting the poor woman, who was found over an old stable in a dismal situation, no bed nor fire, in short, her dwelling and her person were pictures of *clean poverty*. The gracious woman was desired to tell her reason for giving me a Farthing.—She said it was her All, and that when she was looking unto the Lord in a way of inward Prayer, she found

stand by the *Rod*, in a Gospel point of view? — The *Rod* I consider to be a Figurative Expression, and takes in all the *Trials* of the People of God, in every Sense of the Word. The Lord's Children are called Soldiers, and in order to make them expert in war, (that they may rank with the brave *Veterans*), they must pass through a necessary Discipline that they may not be ignorant of the design of the Enemy.—So the Spouse of Christ must pass through her appointed Changes in order that she may not be ignorant of the devices of Satan. All the Graces in her new nature are usefully TRIED by the many Vicissitudes she is to pass through in this State of *Pilgrimage*. There is no intrinsic or cleansing Virtue in any of the Trials and Afflictions of the People of God.—I view them as useful ingredients in the Believer's Cup, to answer all the Covenant Good designed.

her

her mind impressed to give her last unto me, and that it would open a way for her deliverance out of that distressed situation which she was then in. The circumstance being known to some true Lovers of the Lord Jesus Christ, they took her a Room, furnished it, and allowed her something weekly to make her life more comfortable, and agreed to meet her once a week for spiritual Conversation and Prayer. O how wonderful are the ways of Providence! —After the preceeding, God was pleased to call Lady Haywood * under my Ministry to a knowledge of the Truth. The Lady was a

* Lady Haywood knowing that I had been brought up a *Catholic*, we had often some conversation about the manner of doing *Penance*.—She said, in her Country she had seen People walk through the streets naked down to the waist, with a mask on the Face, a whip in one hand and a piece of sharp glass in the other, pricking their backs with the glass, and then lashing themselves with the whip, so that they appeared ready to die, by reason of the great effusion of Blood; others with their Arms extended and fastened to a Bar of Iron supported by others to keep them from falling down.—O, BRITANNIA, is this the Religion which thou hast taken into thy Bosom to nurture!

Native

Native of *Minorca*; her understanding was great in Nature and Divinity. She was helped to give evidence of her being a Regenerated Soul by a Life and Conversation becoming the Gospel of Christ. A few months after this Lady was called to know the Love of Christ, which passeth knowledge, she fell asleep in the Arms of his Love. As she was sitting with her aged Mother in an instant she fell upon her knees, and with a sweetness of spiritual Devotion, cried, Come Lord Jesus and receive my Redeemed Soul into thy Kingdom of Glory, and instantly expired.—I was again brought into a poor state of health by close application to study and frequent preaching. I then went down to Staines for a little rest. While I was there several friends were desirous to hear me preach, upon which one Mr. Whitehead, a great Speaker amongst the People who call themselves *Friends*, came and told me that their House was at my service, if I had any impressions on my mind to communicate. I attended to this kind offer and preached in their Meeting-House several times. This led to

to an opening for the Gospel of Christ to be preached stately at Staines. A Place for that purpose was obtained, and great numbers attended, but in a short time great persecution came on, and continued for a long season. My Life was threatened. My Friends knowing the wicked Intentions of prejudiced Men frequently came to meet me on those days on which I came to preach, and conducted me a backway to one of the Friends houses. — So enraged were many of the Town's People against those who came to hear the Gospel, that they sent the Cryer to forbid all Shopkeepers to sell them any Victuals. One time as I was going to preach, a Man came out of a House and threw a Monkey in my face several times, but the Creature did me no harm, which was no small mortification to the Man. I was helped in the Spirit of the Gospel to receive every insult with patience and calmness of mind. A young Man who was a most awful swearer followed me about *Staines* nearly two years, calling on God to damn me. I never
made

made him any reply, for I then thought probably the Lord hath bid him curse me as *Shimei* did *David*, 2 Sam. Chap. xvi. v. 13. and this he did 'till a few days before he died. One striking Providence myself and many others viewed with astonishment, (viz.) that in a very little time all the open Enemies of the Gospel of Christ were overtaken by the hand of the Lord, and the little Congregation had rest. During my occasional Ministrations at *Staines*, the Lord was pleased to bless his own word, so that it did "not return unto him void, but accomplished the thing whereunto he had appointed it."—There was an ancient Woman; who had been a strict *Pharisee* for a number of years, was called by Grace under the word preached. She was helped to take up the Cross daily, and own her Lord in the midst of reproach and insult. She lived comfortably and walked humbly with her God, and witnessed a good confession on her dying *Bed*. And such was the manevolent Spirit of the *Pharisees* at *Staines*, that they had prevailed with

with the Man, who kept the Staine's Coach, to order his Coachman not to bring me down. Accordingly I was absolutely refused. In three days after the Coachman fell from his Box and was killed on the spot. While I was at Staines, I was called to preach at a Farmer's House at *Standwell*. When I came, an ancient Woman came and sat down by me and said, that she had a Question of importance to ask me. I attended. She said, pray, Sir, are you come to preach about the great Pot? I desired her to explain her interrogation. She replied.—The great *Pot*, I consider to be the glorious Doctrines of the Gospel, or the wonderful Covenant of Grace, “which is ordered in all things and sure.” I love to hear the Servants of the Lord speak concerning the Hand of Faith, and the Power by which true Faith is active. She also said,—The reason I have asked you the question is *this*,—Some time past I came to hear Preaching in this House, and like the young *Birds*, I took in all that the Preacher poured forth. I soon found that the Teacher stood in need of being taught,
for

for the Man did not understand Gospel Botony, for he had gathered a whole lapful of wild Herbs, and cast them into the Gospel *Pottage*. I soon found great Soul-sickness. The wise PHYSICIAN paid me a Visit; he felt my Pulse, and gave me to understand that an Emetic would do me good. Accordingly he cast in more of the Meal of Covenant Grace which gave me immediate ease, and lo!—there was no Death in the *Pot*. Now, Sir, ever since that painful time, I have never loved to hear any of the * IN-and-OUT Preachers, who are unskilful in the Word of Righteousness.

I ad-

* The gracious Woman, was made useful to me. — And glad should I be to see the Rev. *Andrew Fuller*, of *Kettering*, sitting at the Feet of some wise *Priscilla*, to learn the way of God more perfectly. — I am glad to hear that his inconsistent Piece, which some have (inconsiderately) called a piece of *close thinking*, had been so evidently proved to be destitute of the necessary ingredient of deliberate thought. — It cannot be called unleavened *Bread of sincerity and truth*, for it abounds with glaring absurdities. — If there is any Clue, it is only that of a Rope of Sand. — His definition of Faith is unscriptural, consequently fallacious. — I am
sorry

I admired the good Woman's Views of Truth, I do really think that it would be useful if Those GENTLEMEN, who are Heads of certain Seminaries of Literature *, who have

taken
sorry to see that he has set his Feet in the Steps of *Sandiman*;—That he has darkened Counsel with a gingle of Words is obvious to every spiritual impartial Man of God. — That the weeds of *Arminianism*, and the *Drapery* of the *Pharisee*, are about his understanding is plain to the seeing Eye. — His short Dissertations on those Scriptures cited in his *Essay* are a demonstration, that he doth not yet understand the difference between Mount *Sinai*, and Mount *Sion*.—In his inextricable Labrynth of discordant Ideas, he has buried the Covenant of Grace. — His conceptions of a God of Love and divine Sovereignty are horrid beyond Expression.—His *Treatise*, stands in need of *Nitre*, and *Fuller's Soap*.—Glad should I be to hear him read his Recantation about the Doctrine of unmerited *Damnation*.

* I hope the expressing my Wish will not be MISCONSTRUED. I do not profess to be a Man of Classical Knowledge, or Philosophical Erudition. — I have never had the advantage of a wise *Tutor* to take me by the Hand, and lead me into the fertile field of Science, therefore upon the Ground of acquired or taught Knowledge in human Learning, I do not pretend to dictate. — I "AM ONLY A WAYFARING MAN." — I do not despise Learning, but admire and revere those Characters where it shines forth in humble

Lustrę.

taken upon them to make and furnish Churches with Ministers, were to receive a few valuable *Mothers* in *Israel*, as *Tutoreffes* amongst them. I do really think that if God has designed any of the moral *Lads* for the Ministry under the care of those Gentlemen, that they would find it more useful to their Understandings, to sit at the feet of some gracious *Eunice*, or *Priscilla*, a few hours every day, to be taught the way of God more perfectly, than in tumbling over the old rusty Traditions of Men, or sitting an hour to receive Instructions in the Art of composing.

I was again brought into a very poor state of Health, after taking the *Small-Pox*. In this

Lustre.—I am convinced that a Man may be a great Divine, and yet not rank amongst the Learned.—But where Learning and experimental Divinity meet in a Soul born of God, their Emanations must yield Elysian Delights to all round about them, who are the blessed Recipients of Grace.—A Man may be a great *THEOLOGIST*, in the letter of the Word, and yet in midnight Darkness respecting its Spirituality.—Real experimental Divinity, which is the comfort of the New-Creature in Christ Jesus, can only be Taught by the *HOLY GHOST*.

F

Visita-

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Visitation I had many wonderful appearances of the Love of Christ to my Soul, and felt the blessing of a grateful Heart to my Covenant God and Father, for his supporting power and kindness. I had also some appearances in a providential way, so that I was helped by the sweet influence of the Holy Spirit to set up another *Ebenezer*.

I again visited my Staines Friends, but the place being at such a distance, together with my poor state of Body, I thought it most prudent for them to look out for another Minister, and to withdraw, which being attended to, the following Testimonial was sent me as a Token of true Regard.

TESTIMONIAL. As we cannot any longer enjoy the Ministry of our worthy *Pastor*, We whose Names are under written, think it a Duty incumbent to send the following **TESTIMONIAL**, more especially as God was pleased to make him instrumental in raising our Congregation,

gregation, and forming us into a little Church, and as his Ministrations to our Souls have been comfortably edifying. We the Church of Christ at Staines do therefore certify, that the Rev. A—— C——, has preached to us for upwards of two years, and that his Doctrine is strictly Calvinistical, and likewise that his Life and Conversation have been truly agreeable to his Character as a Minister of the Gospel of the BLESSED JESUS. — We are, dear Friends, in the Faith of Christ, your humble Servants,

LETTER V.

Samuel Covell,	Martha Westal,
George Cater,	Mary Nesmyth,
George Dexter,	Mary Cook,
Alexander Robe,	Mary Francis,
George Bolton,	Mary Brown,
James Nesmyth,	Mary Dexter,
Zachariah Brown,	Elizabeth Boulton,
Mary Carter,	

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Thus far I have brought down my Narrative, and have been helped to remember all the way which the Lord my God has led me in this State of TRIBULATION.

I am,

Rev. and dear Brother,

Yours in the Fellowship of
the Gospel,

MATHETES.

LETTER V.

*Containing a further Account of my Ministry at
the New-way Chapel.*

REV. BROTHER,

I AM persuaded that nothing gives you greater felicity then to hear of the work of the Lord in the Regeneration and Conversion of Elect Souls. One evening as I was preaching at Westminster, a Mrs. Greenway, an ancient Woman, came in a providential way

way to hear me. The next day she came to my house at Lambeth, and informed me that God was pleased to meet with her that Evening under the Preaching of the word, and convince her of her sinful State by Nature. She gave me a very circumstantial Account of her Life. She was then in the 90th year of her age. She had been a strict *Pharisee* for six-and-thirty years in every sense of the word, and was deemed a Woman of great Piety. She informed me, that when she went home that evening from the Chapel, her soul was in great distress on account of a Life spent in the Sin of SELF-RIGHTEOUSNESS. She continued disconsolate for some time. One morning she found her mind strongly impressed to open her Bible, to which she attended, and immediately her Eyes were fastened on that sweet Promise, Mal. Chap. iii. v. 17. "And they shall be mine, saith the Lord of Hosts, in that Day when I make up my JEWELS." Immediately her Sorrow was turned into Joy. The Love of God was shed abroad in her heart

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by the Holy Spirit, so that she gloried in the Salvation of God, even the LORD JESUS CHRIST. The preceeding words were fastened in her new Nature as a *Nail*, in a sure Place, neither was she ever left to doubt of her Union with Christ, as long as she continued in her Pilgrimage. Her walk was truly honourable. At this advanced age, she lived a very abstemious Life, in order that she might have something to give to those who were rich in Grace, but poor respecting the things of this Life. In one year and two months after she had been called to experience the Love of Christ a mortification took place. I went to see her and found her in a heavenly frame of mind. Her spiritual Conversation was blessed to my soul. A little time after I had left her, she fell asleep in the Bosom of her Lord and Saviour, leaving a precious testimony behind that Death was her eternal gain.

Another wonderful appearance of the Love of God to poor Sinners I must not omit. A

Gentle-

Gentlewoman came to my house at Lambeth and desired an interview; she communicated her desire, which was, that I would go and see a young Woman, who was thought to be dying. Accordingly I went.—When I came to the house, (which was in Westminster) I was persuaded it was a house of bad fame. When I entered into one of the Rooms I was confirmed in my thoughts. At first I was put to a stand in my own mind, whether to go back, or to stop; while I was musing I thought on the conduct of my Lord and Master, (viz.) that he conversed with *Publicans* and *Harlots*, which satisfied my mind. I went to the bedside of the poor unhappy young Woman, at the same time seven or eight poor creatures came round about me. The sick young Woman appeared to be only skin and bone.—She told me she was then in the 15th year of her age, and that she had been in that awful way of Life from the age of 13.—My heart was greatly affected with the piteous sight. I thought on the words of

Dr. Young, "This is Creation's melancholy Vault." I conversed with her about her soul, I found that she was rationally sensible as a Creature, but at the same time dead in Trespases and Sins. I was helped to pray for all the poor Creatures. I was earnestly intreated to come again. The next day I came and found the young Woman under strong convictions and praying to the Lord. I then looked unto the Lord, and prayed that I might be helped to explain unto her the way of Salvation. I found that the Lord had opened her heart, (as he did the heart of Lydia) so that she truly attended to the things which were spoken. Before I left her, her soul was comforted, and her desires ripened into a sweet reliance on the RIGHTEOUSNESS and ALL-ATONING SACRIFICE of the LORD JESUS CHRIST. The next morning I went again, but she was no more. One of the Women told me that in the night before she departed, she said that Jesus Christ had blotted out all Sins, and then broke forth into Praise to the Lord for having had mercy on her Soul. She then

then closed her eyes in Death, to see her Lord in Glory. A few days after the death of the young Woman, the same Gentlewoman, (mentioned at the beginning of this short Narrative) came again to my house, and expressed her thanks for my complying with her request. She then put her hands together in a way of Praise to God, and yet with floods of tears, and said, O Sir, the deceased was my only Daughter, but I am comforted in that the Lord was gracious to her Soul and has taken her to himself. O how mysterious are the ways of the Lord in a way of GRACE, and in a way of PROVIDENCE.

The following is a Proof of those words, "Jesus Christ came into the world to save Sinners." — A Mrs. ****, in Westminster, came to hear me preach at the New-way Chapel. After public worship was over, she went home very disconsolate. Her Daughters took notice of her being so dull, and said, Mother, is there any thing amiss? She replied, yes
there

there is; adding, I am afraid we are all undone, for we have lived as if there was no God, nor a future State. The Daughters understood that she had been at the Chapel, on which account they were very unhappy, saying, Mother, if you go there we shall loose all our business. The second time that she was under the word preached, the Spirit of the Lord brought her to feel godly Sorrow on account of Sin. She desired an interview with me, the time was appointed. She then with honest freedom gave me an account of her past life. — She had been awfully vulgar; she had habituated herself to filthy conversation; she had given into swearing; she had been so violent in her Spirit and Temper, that she became a terror to her Neighbours; in short, she was one of the Crimson and Scarlet Sinners; but the Lord drew her with the Cords of Love. She had a feeling sense of the imbecility and defection of her nature. Her Regeneration was made manifest by a holy Conversation. She loved the People of God,
and

and the Paths of Wisdom. This Lion-like Sinner was helped by the Holy Spirit, to lay down with the LAMB CHRIST JESUS. Her Neighbours beheld and acknowledged the change was great. She became as delicate in her Conversation and Carriage after she was called by Grace, as before she had been vile and indecent.—O, what mighty wonders doth Grace perform! Towards the close of her Pilgrimage she was brought low in Providence, but was helped to see, and also to say all is WELL, till she fell asleep in the Arms of Christ. Thus have I seen the aboundings of Grace to some of the vilest Sinners under my feeble Ministrations (yet am I nothing.) To my Covenant God, to my Christ who has Redeemed me with his Blood! To my precious Comforter the Holy Spirit be all the GLORY.

The following is another demonstration of the super-aboundings of Grace, which I think I shall never lose sight of, a Mrs. T****, came to hear me at Westminster Chapel, and God

was

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was pleased to wound her by his Spirit under the word, and convince her of the awful Sins, in which she then lived, likewise of her defective and loathsome nature. The next day I was sent for, I came and found her in great distress, and the Man who went under the appellation of her Husband sitting beside her like a Man insane. It was with this Woman, as it was with the Woman of *Samaria*; the Man with whom she lived was not her Husband. She opened her mind and told me what a wretched Life she had lived. She acknowledged that she had been a *PROCURESS* for Gentlemen, and confessed that she had been instrumental of drawing many young Creatures into *RUIN*. She said that her whole Life had been one constant scene of wickedness. I visited her by her own desire for upwards of three months. Her Repentance appeared genuine; her compunction and sorrow of Soul exceeded all that ever I had seen before. Every time that I came to see her I found her weeping and wringing her hands, and

and smiting on her breast, and bewailing herself on account of her Sins, which she said were like a Millstone on her Conscience. I was a witness, with many others, of her continual weeping, by which, as it were, Furrows were worn down her cheeks. In my frequent Visits I endeavoured to set forth the freeness of Salvation, through the Blood and Righteousness of the Lord Jesus Christ. She continued in that inconsolable situation till about four days before she died. As I was sitting in her room along with another friend, she broke forth into sweet Prayer; she prayed that she might feel Christ's precious Blood applied to her Soul, and that she might feel the Pardon of Sin. The Lord answered her Prayer, for her mourning was turned into joy, and she continued in an Holy extacy of Soul to the breaking up of nature. O how have I seen that precious Portion of the word fulfilled, "All manner of Sins shall be forgiven." Thus have I seen the Wisdom of God in bringing me to Westminster Chapel, and have been

com-

comforted with these words, "I will be with thee in all Places whithersoever thou goest, and I will surely do thee Good."

I am, dear Brother,

Yours in the Fellowship
of the Gospel,

MATHETES.

LETTER VI.

Containing an Account of my leaving Westminster Chapel; my Call to Oxford, with some Circumstances attending my Ministry. A Visit to my Father in the North, and my Reasons for becoming a Baptist.

REV. SIR,

SOON after the preceeding appointments of divine Providence, I became dissatisfied with my situation at the New-way Chapel. I was gradually led to see into the nature and constitution of a Gospel Church. Accordingly I opened my mind to the Rev.

Mr.

Mr. Harmer, at Great-Shepherd in Berkshire. In a short time after our interview, I received a Letter from him on the Subject, in which he informed me, that as I was desirous of going into the Dissenting Interest, there was an Opening for me at Wantage, in Berkshire; but there appearing to be some misunderstanding about the Invitation, a Negative was put on the matter, which made way for my being desired to preach at Oxford. The first Sermon that I preached at Oxford, was from Revela. Chap. iii. v. 7. I found great freedom in speaking, and was happy in having the comfortable Presence of my Lord. After the Evening's opportunity, many expressed themselves to have been comforted under the Truths which had been delivered. *Martha * K****, a Woman of good understanding, who had been in the Furnace of Tribulation, and who

* This gracious Woman, was sweetly led into the great Doctrines of Grace. Her Zeal for God and Truth was amiable. — Her generous Mind to the distressed exceeded her Ability. — Her Christian Friendship, I have (for many years) found invariable.

was

was that Evening in great trouble of mind, when she came to hear me preach, she was blessed under the word of the Lord, and set at liberty by his giving her beauty for Ashes, the Oil of Joy for Mourning, and the Garment of Praise for the Spirit of Heaviness. Thus did I see the wisdom of God in bringing me to preach the Gospel of Christ that evening at Oxford. After my return to London, I received two INVITATIONS from the People at Oxford, expressed in the most affectionate TERMS. Their Entreaties were pathetic and argumentative, and I attended to their Call.—I then preached my Farewel Sermon at Westminster, upon which the following TESTIMONIAL was sent down to Oxford.

WE, whose Names are hereunto subscribed, and who attended the Ministry of the Rev. Augustus Clarke at the New-way Chapel, Westminster, faithfully assert, that he strictly preached the Doctrines termed CALVINISTIC, or more properly the Precious Doctrines
of

of Grace, (viz.) Salvation through Faith in the Blood and Righteousness of the LORD JESUS CHRIST, with all its concomitant Doctrines ; and We further believe, that his Life and Conversation are truly agreeable thereto.

Joseph Coad,	Elizabeth Church,
James Dunton,	Hannah Debatt,
James Arnott,	Mary Powell,
William Arnott,	Sarah Tooth,
John Bunce,	Ann Brunton,
Thomas Bunce,	Mary Francklin,
George Dunford,	William Bennett,
Jane Gillmore,	Elinor Bunce,
Martha Tooth,	Elizabeth Hobson,
Peter Arnell,	Mary Malden,
Sarah Williams,	Lucretia Greig,
Elizabeth Letfom,	John Leach,
Elizabeth Debatt,	John Collins,
Sarah Windmore,	Myrtilla Dunton,
Sarah Furnish,	Sarah Malcaster.

G

I was

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I was cordially received at Oxford, and continued with them for some years. Great numbers attended on the word Preached. I had the sound of *Hofanna*, for nearly three years amongst them, but afterwards a different sound * with some of the *Pharisees*, whose cry

* When I had been with the People at Oxford thirteen Months a Letter was sent to the Ministers at London, expressing their approbation of my Ministry, and my Usefulness amongst them. At the close of the second year another Letter was sent more strongly expressed than the former, signed by the People. During my continuance at Oxford I was looked upon like a speckled Bird. The Baptist HERDSMEN all stood at a distance from me. I was the Butt of their resentment, and was treated in the most disingenuous and contemptuous manner. I was branded with being a Jesuit in disguise, and by others, that I was an Antinomian, because I zealously maintained the scriptural Doctrine of ancient Transactions in a way of covenant Settlements; in short, I was bespattered with almost every opprobrious Appellation, and was persecuted for Truth and Righteousness Sake, that is, for faithfully preaching the Righteous Truths of the glorious Gospel of Christ. In the midst of all my useful Trials, I received a kind Letter from one of the Deacons of the Church, lately under the Care of the Rev. Benjamin Wallin. And soon after coming on a Visit

Visit to London. I was informed that Mr. Wallin desired to have some Conversation with me. I paid him a Visit, but our interview was somewhat unpleasant, owing to a most illiberal Letter of Insinuation which he had received from a West Country Calvinist, who had for a number of years been dabbling in Bristol Divinity. His Letter breathed the Spirit of Malevolence. The Gentleman is an *Author*, and has written a small Piece on Free Communion, but for the sake of the Golden Wedge he has sacrificed his own Principle, and continues a Pastor over a Church of another Persuasion. The Text in his Letter to Mr. Wallin which he applied unto me, was Pro. Chap. xxiv. v. 21. "Meddle not with them who are given to Change." The inference from the preceeding is obvious, (*viz.*) that this Gentleman is inimical to any Change in Matters of Religion. Is a Man a Mahometan? Let him abide. Is he a Papist? Let him hold fast to Mother Church. Is he a Churchman? Let him continue, &c. &c. With pleasure I embrace the Privilege openly to declare, that I feel Gratitude in my Heart to the God of my Salvation for every Change that I have passed through. I admire his Wisdom, Love, Grace and Power towards me in every Vicissitude. After my return to Oxford, I received an affectionate Letter from Mr. Wallin, in which he acknowledged, that he was sorry that he had grieved me by his apparent Warmth, adding, that what he had said was owing to the Letter of Insinuation. — Every interview that I had with Mr. Wallin for the future was friendly and faithful, and I do now from my Heart revere his Character.

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cry was, we want Practical Godliness*; we do not want information respecting what Christ

INSINUATION is one of the Brats of Hell, yea, it is one of the Tormentors in the Breast of the Pharisee. It is a Viper, that has no dwelling in the Heart of the New Creature in Christ Jesus, but its habitation is the Bosom of the double-minded Man. *Insinuation* like the *Camelion*, can change itself into different Colours in order to accomplish different Ends. It will be very assiduous to ingratiate, and having gained this Point, it will then pretend to pity the absent Person, and like the impious *Abalom* artfully strive, with the Tears of the Crocodile, to instil Prejudice into the Mind of the Party addressed. If the INSINUATOR meets you, he will cover his Duplicity with an unmanly Smile, and put forth his Hand as if he meant Friendship, tho' he is an Assassin in his Heart. Prior to his meeting you, he has been wounding your Reputation by dark Sayings or half Words, or probably by his Hands and Eyes lifted up towards Heaven, attended with a few Groans, and Sighs, and shakings of the Head.

* Much is said in the present Day about (what some call Practical Godliness), but the manner in which it is set forth indicates, to me, great Darknes of Mind. The Gospel *Pharisees*, who take hold of the Skirt of the Lord Jesus Christ in a professional way, are partial to the Plumes of Creature doings. They love to eat their own Bread and wear their own

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Christ has done, but what *we* are to do, &c. I am happy that I did not fall under that Curse, "*Wo unto you when all Men speak well of you,*" Luke, Chap. vi. v. 26.

There was one *Mary Miller*, a constant attendant on my Ministry, who appeared to be truly a regenerated and converted Soul. She expressed great Satisfaction and Edification under my Ministry. Her Experience was very delightful, and her Conversation sensible and spiritual. The Lord was pleased to bring her Body into a declining state, which own Apparel, only, say they, let us be called by thy Name to take away our reproach. Practical Morality is amiable, because all social Duties are therein included. The Sentiment, as well as the Phrase *Practical Godliness*, I consider to be unscriptural, consequently unsound. REAL GODLINESS is of a vital Nature, therefore is wholly between God and the Soul that feels its UNION with the Lord Jesus Christ, and as a new Creature is helped to worship God in the Beauties of Holiness, even in Spirit and Truth, and to rejoice in the glorious Privilege of Communion and Fellowship with his unchangeable LOVER and FRIEND.

the Physician said he thought would end in her removal. During the time of her Affliction, I had frequent interviews with her by her own desire, which I found to be of a refreshing nature to my own Soul. She was kept in a sweet frame of Mind through the whole of her sickness. The day before she died, I and some other Friends were at her Bed-side; she said, let me see my Mother; her Mother came; she said, My dear Mother, I have something to say to you before I die. Attention was given. She said, I now express the feeling Gratitude of my Heart to you for all your tender Care which you have shewed towards me, adding, you have been a kind Parent to me. She then said, Mother, you have been, and still are, a strict *Pharisee*, but no *Pharisees* will ever enter into Glory; adding, O listen to the words of a dying Child, and suffer me to be faithful to you before I depart. If you die in the State which you are in you will be an unhappy Creature in another World, adding, there is no entering into Heaven

ven without a New Nature.* She then cast her Eyes on me, and said with heavenly Joy, Come, take hold of the Hand of a dying Sister. She then broke forth into Songs of Praise to the Lord Jesus Christ, adoring him for the benefits of his Life. She had delightful, yea, most delightful Views of the precious **RIGHT-EOUSNESS** of Christ, and of that compleat **SATISFACTION** which was made for Sin to **DIVINE JUSTICE**. Again she broke forth into heavenly Rapture of Soul, with O Death where is thy Sting? O Grave, where is thy Victory? She then called for a Looking-glass in order to see if Death had made his impression on her Countenance, and then with devout ardour of soul said, O how I long to be

* Every Man vitally united to Christ Jesus is a new Creature, and that which constitutes the new Man is a new Nature, which Nature is incapable of Sinning, John i. Ch. iii. v. 9. "Whosoever is born of God, doth not commit Sin; for his Seed remaineth in him; and he cannot Sin because he is born of God." Now, the new Nature is **DIVINE LIFE** and **LOVE**, which are inseparable in the Man born of God, neither can it ever die.

with Jesus. We then parted, and the same Night she fell asleep in the Bosom of her Redeeming LORD and SAVIOUR.

Mr. Archdail Rook, an ancient Gentleman, and one of my principle People to whom the Lord was pleased to make me useful, paid a very strict regard to my Ministry. He was liberal in supporting the Cause of Christ. He was fond of retirement, and somewhat reserved in his natural disposition.—About five Months before his Death he desired to have a private interview with me. I attended. He then gave me an account of the dealings of God with his Soul, and also a written account of his experience, which was expressed in a feeling manner. He then said, now, Sir, I have communicated that which my mind led me to do, adding, in expressions of humility, I have no desire to be splendid in my profession. My great wish is to be a *Disciple* without a Name, alluding to John, Ch. xviii. v. 15. And Simon Peter followed Jesus, and so did
another

another *Disciple*; I have no doubt but what the Root of the matter was in him. One Lord's Day Evening in the Meeting-House, as the Congregation were singing the first Verle of the 1038 Hymn of Dr. Watts's Composition, before Sermon,

Firm as the Earth thy Gospel stands,
My Lord, my Hope, my Trust,
If I am found in Jesus Hands,
My Soul can ne'er be lost.

He dropt the Book, and looked up with a smile, and fell, and was carried into my house, and there expired in a few hours. Thus ended the Days of his Pilgrimage.

Thomas Goodgame, Parish Clerk of Headingdon, near Oxford, came to hear me. It was the pleasure of the Lord to bring him to a saving and comfortable acquaintance with the Truth as it is in Jesus. Accordingly he informed the Rector of the Parish that he

was

was uncomfortable in his Office on account of many things which his Conscience forbid him to attend to any longer, since he had heard the real Gospel of Christ, upon which he gave up his Clerkship, and worked (with pleasure) for his Bread. I Baptized him in the River, on a Confession of his Faith. The Lord led him into the deep Waters of the *Sanctuary*, and gave him a dislike to the Ministrations of those Preachers who are guilty of fouling the Waters with their Feet. He loved a pure and free Salvation, and is to this Day enabled, through Grace, to walk humbly with his God.

DURING my Residence with the People in this City, I made little Excursions to the Villages, where there were a few Disciples, and preached Christ to them. I preached a *Lecture* at Sutton in Berkshire, for upwards of two years. I was desired to preach at Thame in Oxfordshire, I accepted the Invitation, but prior to my coming to preach I received information that there was an *Attorney* had sworn, that

that if I came he would pull me out of the Pulpit. I went, and when I was beginning to speak the Gentleman came in with a number of Men after him. They all came in in great fury, but while I was preaching the *Attorney* began to weep, and when I came down from the Pulpit he came to me, and returned me Thanks for the Sermon, and desired that I would come again. The Meeting-house belonged to some *Arians*, who informed me a few Days after, that before Jesus Christ should be preached as God in that Place it should be pulled down to the ground. After this I had a Place Licensed in the Parish of Headingdon, in order to preach the Gospel of the Kingdom to some *Disciples*; great numbers came to hear. One Evening as I was preaching a number of Men came into the House and behaved with insult and violence. I was knocked down out of the *Desk*, much pains were taken to lay hold of me in order to drag me out, Their Imprecations were horrid. They threatened to drown me, and

to pull down the House; but God was with his few *Disciples*, and kept us from their fury. Application was made the next Day (according to the Act of Toleration) to Dr. Lee of Baliol College, one of His Majesty's Justices of Peace, but with all the Pride of a *Pharisee*, he poured Contempt on our lawful Application. The Deputies for the Dissenters, and Mr. Samuel Naylor * of London, hearing of our suffering, immediately sent down to me for information. Accordingly they acquainted the Dr. that if he did not immediately send to me and administer Justice, that he should be fined 500*l.* and his Commission taken from him; which the Dr. sent to me to let me know he was willing to attend to every Thing I desired. This high Church Priest was the Man † who sent Mr. George Whitfield out of Oxford, for expounding the Scriptures in Houses. It

* Mr. Samuel Naylor, Attorney, freely offered to see me, and my Friends righted, without putting us to any Expence.

† Dr. Lee was Vice-Chancellor at the time when Mr. Whitfield left Oxford.

was

was in my power to have made nine Men pay 20 Pounds each, but I and my Friends freely forgave them upon their making a publick acknowledgement of their unlawful Conduct, and our Lenity towards them. Soon after another Trial came on. The *Mayor* and Court of Aldermen sent for me and asked what Parish I belonged to, and insisted upon seeing the Certificate of my Parish Settlement. I informed the Court that I had never been asked for any thing of the kind before, and further informed them that I was a regularly Licensed Minister according to the Act of Toleration; but this was treated with Contempt. I then asked them what time they would allow me to come to London after a Certificate. I was allowed four-and-twenty Hours to perform a Journey of 100 and 10 Miles, and if not obtained in that time I was to be moved by what is called a Pass. * When I returned, I was told

* Mr. Samuel Fox, a respectable Character, perceiving how I was used acted the Part of a Brother and Friend both to me and my Family, whose Kindness I shall ever acknowledge with Gratitude.

that

that I was a Parishioner because I paid the Taxes. After the expiration of the time allowed, the Mayor's Servant came with a Summons for me to appear before the Court. I sent my Respects, and said, that if the Mayor and Court of Aldermen had any Business with me I was at my own House. A second and a third Message came, at last I informed one of them that I was a Parishioner. This Circumstance disconcerted their malevolent Plan, and caused them to appear with Shame in the Eyes of all judicious People.

William Wreen, a Youth, who was Servant to an Apothecary, came one Winter's Evening to have some Conversation with me concerning the way of Salvation, and about the nature of the New-birth. He informed me, that he had been brought under a concern of Soul, from the word Preached. When this Youth was called by Grace he could not read a single word. It was the pleasure of God to increase his Understanding in the knowledge

ledge of Divine Things. He was Baptized at *Reading* on a Confession of his Faith. After some years he was admitted into the Countess of Huntingdon's College in Wales, and from thence was sent out into the Ministry. His Zeal was great, but his Understanding was dark respecting the Doctrine of electing Love.*

God

* Some who appear in a Public Character and are apparently made useful, precipitately conclude, that God blesses all that they deliver to the People, and this they infer to be demonstration, when they perceive many of the Congregation affected under their Orations. It is incompatible with the Wisdom and Nature of God, to work by his Grace and Spirit, with the absurd Contradictions of Preachers. The Animal Passions may be wrought upon by pathetic Harangues on the most glaring Inconsistencies and fallacious Sentiments, which the unskilful in the word of Righteousness, and experimental Knowledge pronounce to be the work of the Lord. The HOLY SPIRIT works by the Truth of his own Word, and makes it effectual to the Redeemed of Jesus. Now as far as any Man is helped by the Spirit's Influence, to preach the Truth in its Purity, he may expect the fulfilment of those Words, (viz.) Isa. Chap. lv. v. 11. "My Word shall not return unto me void, but it shall accomplish that which I Please, and it shall prosper in the Thing whereto I sent it. I AVER, that the New-Nature in
the

God made use of him for his own Glory to several Souls in and about the City of York. His Christian Pilgrimage, and his work in the Ministry were not of long Duration. The Lord cut short his own work in Righteousness by transplanting him from Earth to Heaven.

There was one George Woodward, who informed me, that the Lord was pleased to call him under my Ministry. His experimental acquaintance with Truth was pleasant, and his artless simplicity amiable, and as a new Creature was helped to learn Jesus. William Moor of Headington, also acknowledged that my Ministry had been wonderfully owned and blessed in his Soul. He was a Disciple whose Faith did grow exceedingly to the acknowledgement of the Mystery of God and Christ; and it evidently appeared, that the Word of

the Man born from above is absolutely incapable of being deceived in point of Experimental Feelings. There is a oneness between the New-Nature and the Holy Spirit, for the Holy Spirit bears witness with the Spirit of the New Man in Christ Jesus, that he is the Son of God.

Christ

Christ dwelt in his new Man richly. His Understanding in the deep Things of God was great. He gloried in the finished work of Jesus and compleat Salvation in him. He loves a real Gospel Ministry, but where to find Preaching without a Mixture, in the Place in which Providence hath fixed him, he is really at a loss. But this Privilege have all the Saints (viz.) to know experimentally, that the Word of the Lord is not bound, neither is the Spirit of the Lord straitened. Every regenerated Man is the Temple of the Holy Ghost, his new Heart is an *Altar*, consecrated unto God, on which is laid the Holy Fire of eternal Love! which shall never go out by Day nor by Night! It is Love which many Waters cannot quench, neither can the Floods drown it. Song, Chap. viii. v. 7.

There is another Circumstance which I must not omit. I received a Letter from my Father who lived in the North, who was supposed to be in dying Circumstances, who had

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a great

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a great desire to have an interview with me before his Death. Accordingly I went down to Salford in Lancashire. Our interview was of a joyful nature to us both. My Father began to inform me about the state of his Soul, (viz.) that he had for several months been delivered from the fear of Death, also that he was comfortably persuaded that Christ had loved him, and given himself for him. The Name of Jesus was precious to him; he appeared to have learned the sweet Lesson of Contentment, and was helped to tarry the Lord's appointed time in pleasant submission to his WILL. He had been ill with a Diabetes for upwards of three years. His pains of a bodily Nature were affectingly excruciating, but he was helped to receive all as coming from the Hand of a loving Parent. He informed me, that my Preaching, which he had sat under for three Months on a former Visit to London, had been owned and blessed unto him, likewise that my Letters had been made consolatory to him in times of Sorrow and Affliction.

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sition. I continued with him nearly three weeks, during which time he appeared to be praying, or praising God for a Manifestation of his loving Kindness through the Lord Jesus Christ. He was very desirous of communicating what the Lord had done for his Soul, to all who professed to be Lovers of the glorious Redeemer. Two days before he died, he desired to have his Children at his Bedside. He then sent up some short Ejaculations unto the Lord for us all. He then called me unto him, and said, My dear Child, preach Christ wherever you can, and as often as you can, and tell them what the Lord has done for my Soul. The morning that I parted with him in order to return to Oxford, he appeared to be in a sweet frame of mind, we then parted in humble Confidence that we should meet in the eternal State of Vision to be for ever with the Lamb, and behold his Glory, and sing the Praises of redeeming and dying Love. A Letter followed me to Oxford, which informed me that my Father died in about four hours

after I left him. He desired these Lines might be put on the Family Stone in the Burial Ground, (viz.) — “ *He found Redemption thro’ the Blood of Christ! Reader, hast thou?*” About this time, Rev. Sir, I had the pleasure to be acquainted with you, and at our interviews conversed not only on the deep things of God, but also on the purity of Gospel Ordinances. Prior to my seeing you I had a Conversation with some Baptist Ministers on the Ordinance of Gospel Baptism, which led me to examine the word of God on that Subject. It evidently appeared unto me that Baptism was an Institution of the Lord Jesus Christ, from Matth. xxviii. v. 19. “Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.” And I was likewise convinced, that we have not only the Authority of Christ but his own Example, Matth. Chap. iii. v. 13. “Then cometh Jesus from Galilee to Jordan unto John to be baptized of him. And Jesus, when he was baptized, went up straitway out of the

the water; and lo, the Heavens were opened unto him, and he saw the Spirit of God descending like a Dove, and lighting upon him. And lo, a Voice from Heaven saying, This is my beloved Son, in whom I am well pleased." I was then led to consider who are the proper Subjects of Baptism. It was soon made obvious to me, that the Primitive Subjects of Baptism, were such as confessed their Sins and believed in Jesus, Matth. Chap. iii. v. 5, 6. "Then went out to him (that is John) Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their Sins." Acts ii. v. 41. "Then they that gladly received his word were baptized." The next thing that came under my consideration was the manner of baptizing. I confess with pleasure, that it appeared as clear to me as the shining of the Sun, that the manner of Baptism in the apostolic Days was by immersion, John iii. v. 23. "And John was also baptizing in Enon, near to Salim, because there was much water." Matth. iii.

v. 16. "And Jesus, when he was baptized, went up straightway out of the water." In the exercise of deliberate thought, I was desirous of having a satisfactory View of the wise and gracious design and end of this Ordinance, which appeared to me in the following way: Baptism is an open declaration of Faith in Christ Jesus, and of devotedness to that spiritual worship due to the TRIUNE JEHOVAH. In this Ordinance the Regenerate openly assert Christ to be their Prophet, who instructed them in the things concerning the Kingdom of God. Their Priest who hath made a full Atonement for all their Sins, and their King, under whose Rule and Government they ever wish to live. In this Ordinance they profess to believe with all their Hearts, that the Lord is their Portion, and that they are his People. The Ordinance is a most solemn Representation of the bitter Baptism of the great Redeemer's salutary Sufferings, who was overwhelmed in painful Sorrow, and plunged by all the Curse of the Law into the Wine-Press of his Father's wrath for the

the Sins of his elect Spouse. I acknowledge that your Conversation, Letters, and occasional Labours at Oxford were owned by the Spirit of the Lord to the information of my Mind, and comfort of my Soul, respecting the nature of Gospel Ordinances, and the Order of a Church of Christ. Accordingly I was proposed to the Church under your Pastoral Care, and came over to Reading with seven of my People to give an account of the work of the Spirit of God upon our Souls. This being done we were all Baptized by you. The opportunity proved to be a time of refreshing from the presence of the Lord. I was then received into full Communion with you, and was helped to rejoice in the Spirit of the Gospel, and in the privilege of Christian Fellowship with you. When I returned to Oxford I had an unpleasant reception from some of the People on account of the above. More useful Trials took place, I and was helped in Spirit to Praise God for all my Bitters as well as my Consolations, being persuaded that all things work

together for good to them who love God. Things becoming uncomfortable, I thought it would be more for my Peace and Comfort in the work of the Lord to leave * Oxford. Accordingly I came to London, after which I received the following INVITATION from my Oxford Friends.

REV. SIR, — We, your poor afflicted and distressed Children, whose Names are under written, professing Faith in our Lord Jesus

* The Congregation late under the Pastoral Care of the Rev. Mr. Hughes, Jewin-Street, London; understanding that I was about leaving Oxford, appointed Mr. Abington, one of the Deacons, to invite me to come and preach to them on Approbation, to which I attended. There were many respectable Characters amongst them, for whom I have a most affectionate Regard. Deliberating on the situation of that Body of People, and my own view of things, I thought it would be the most prudent to give up Preaching to them on Approbation, which I did with a Letter of Affection and Respect. — Afterwards I received an Invitation from the Church of Christ, late under the Pastoral Care of the Rev. Mr. Craner, Redcross-Street, London; also an Invitation from the Baptist Church at Ipswich, Suffolk, late under the Pastoral Care of the Rev. Mr. Sowdon.

Christ,

Christ, and in the great and glorious Doctrines of Grace, beg your serious Consideration respecting our present State; at the same time, beg you will communicate our Situation to the Rev. Mr. Wallin and the rest of the Ministers. You well know how Matters stand with us. We are but few and poor, and to increase our Sorrow are forsaken by the rich. Our Case is melancholy, but we are encouraged by the precious Promises of a Covenant God, That the Poor will not always be forgotten.

Our affectionate Desire now is, that you would come down again to Oxford, and be ordained over us, for we cannot be satisfied with any other Minister so well as yourself, as your Labours have been abundantly blest to our Souls who have sat under your Ministrations. We desire to leave all Things with him whose Government is Just and ordereth all Things for his own Glory. We most humbly intreat the kind Advice and Assistance of
those

those who are Friends to the Gospel of Christ, to have the Doors shut against us, is truly affecting; nor can we well support, under so great a Trial, especially, as most of us have been brought from Darkness to some degree of spiritual Light under your Ministry. We therefore claim you as our under Shepherd, and the loss of such a Union Relation is like rending the Body asunder, or dislocating every Member, and what more painful? Yea, on this Account we faint, for Sorrow drinketh up our Spirits. We pray that we may be helped to leave our Cause in the Hand of Jesus, and that part of Christ's Body with whom you are acquainted, trusting that God will appear for us in his own time. We have sent this INVITATION, not from an unkind Spirit, but from a real Desire for the Glory of God, for the Order of his House and Privileges of his Saints. That we may see that we stand Compleat in Christ Jesus, is the humble Desire of your truly affectionate Children in the Lord.

Thomas

Thomas Goodgame,	Catharine Field,
William Moore,	Ann Bear,
Edward Bear,	Martha Keen,
Richard Carter,	Jane Bennet,
John Horn,	Elizabeth Broughton,
John Parme,	Theodore Powell,
Benjamin Pearce,	Elizabeth Keen,
James Bennet,	James Tyror,
John Powell,	In behalf of the rest.

After I received the last Invitation from my Oxford Friends, I went down and preached a farewell Sermon to them from 2 Cor. Chap. xiii. v. 11. After which I returned to London, and preached as a supply to the Church at Redcross-Street, and for six weeks the Lectures for the late Rev. Macgowan, at Devonshire Square, and other occasional Lectures, and, with pleasure I can inform you, that Goodness and Mercy have followed me all the way.

I am, yours in the
Fellowship of the Gospel,
MATHETES.

LETTER VII.

Containing an Account of my being sent out into the Ministry conformably to Congregational Order. Also my Settlement with the Church late under the Pastoral Care of the Rev. Thomas Craner.

REV. SIR,

AFTER my departure from Oxford, by the desire of the Rev. Mr. Macgowan, I came down to see you at Reading, in order to be sent forth into the Vineyard of the Lord, agreeably to the Rules of baptized Churches, on which I received the following:

Rev. and dear Brother. "The underwritten is a true Copy of the Minutes taken out of our Church Book this Day, at a Church meeting held this 30th Day of January 1774, being Lord's Day."

Our

Our honoured Pastor moved, " That where-
 " as this Church have had repeated Trial of
 " the Gifts of our beloved Brother William
 " Augustus Clarke, for public Usefulness, that
 " our said Brother be called and sent forth by
 " this Church to the work of the Ministry,
 " and that next Friday, February the 4th be
 " appointed as a Season of solemn Prayer to seek
 " the Lord, who is the King and Head of the
 " Church for his Directions and Blessings, and
 " to solemnly set apart and send forth our said
 " Brother Clarke, to the great and important
 " Work of preaching the Gospel, &c." Re-
 solved without a descending Voice. " That the
 " above Motion is very desirable, and that
 " Friday Evening next, February the 4th, be
 " appointed for the said Season of solemn Prayer
 " before God, and sending forth our Brother
 " Clarke, at a Church-meeting, held this 4th
 " Day of February 1774. The Minutes of the
 " last Church-meeting, together with the Mo-
 " tion made by our honoured Pastor last Lord's
 " Day being read, were confirmed, after se-
 " veral

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"veral of the Members had been engaged in
 "Prayer for the Direction of the Lord on that
 "momentous Business for which they were
 "assembled. Our Pastor addressed the Church
 "on the Nature and Importance of the Mini-
 "sterial Work, acquainting them that they
 "professed and sole Design of their solemn
 "meeting before the Lord was by appoint-
 "ment to call and send forth our much esteem-
 "ed Brother Clarke to the Work of the Mi-
 "nistry, of whose Talents for public Useful-
 "ness they had frequent Opportunities of
 "judging from his Labours in the midst of
 "them, &c. Then called on the Mem-
 "bers of this Church, if they judged this our
 "Brother to have ministerial Abilities *, and
 "to

* It is pleasant when a Servant of the Lord is sent out
 into the Ministry by the unanimous Approbation of a Gos-
 pel Church; yet am I fully persuaded that a Man may be
 called according to the preceeding, and yet never called by
 the Lord Jesus Christ, to preach his Gospel. Infallible
 discernment is not in the Church Militant. It is obvious,
 that Partiality in Churches has frequently taken place. Ne-
 gatives

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“ to have received Gifts from the ascended
“ Saviour for the Publication of his Gospel in
“ his Name and Fear, as in his Presence to
“ witness and declare this their Call of him
“ to the public Work by lifting up their Right
“ Hands, which they did without Exception,
“ on which our Pastor addressed Brother Clarke

gatives have been put on (apparently) promising Gifts who have been in a low situation in Providence, while others in a different Station (who have had no Abilities for the important work) have been sent forth by a Church Mission into the work of the Ministry. I am fully persuaded that the Lord Jesus Christ called me to preach his Gospel prior to my having my knowledge about the Order of Congregational Churches. I am satisfied, that to all whom the Lord Jesus calls to Labour in his Vineyard he gives an internal Call. I have felt an internal Call, necessity was laid upon me; yea, the Love of Christ constrained me to open my mouth in his Righteous Cause. Now in my view of things, I do think, that prior to a Church Mission, the internal Call should be communicated to the Church. There are several Characters of real Respect in the present Day (whom the Lord hath made eminently useful) in his Cause, who were refused Missions from the Churches with whom they stood related through the Caprice of Individuals, yet have we oc-
cular Demonstration of their Call to the work of the Ministry.

“ on

“ on the Office of a Minister, and acquainted
 “ him with the unanimous Voice of the Church
 “ in calling him to preach the word of the
 “ Lord, and required him to declare his ac-
 “ ceptance of the Churches Call, which he
 “ did, and expressed the sense he had of his
 “ own insufficiency for so great a work ; that
 “ his Dependance was on the Grace and
 “ Strength of the great Redeemer, whom he
 “ determined (through the assistance of the
 “ Holy Spirit) to make the subject of his Mi-
 “ nistry, and earnestly requested the Prayers
 “ of the Church for him that he might obtain
 “ mercy to be Faithful. After which our
 “ beloved Pastor in the Name of the Church,
 “ congratulated our said Brother, William
 “ Augustus Clarke, on the Grace and Gifts
 “ bestowed on him, exhorting him to all Di-
 “ ligence, Faithfulness and Constancy, in that
 “ great work to which the Church had now
 “ called him, and expressed his earnest wishes
 “ and heart’s desire for him, that he might be
 “ acceptable and useful wherever the Lord in
 “ his Providence may call him to testify the
 Gospel

" Gospel of the Grace of God. And after sing-
 " ing an Hymn, our beloved Pastor conclud-
 " ed the Solemnity, recommending this our
 " Brother, to the Grace of God, praying
 " for all the Gifts and Graces of the Holy
 " Spirit to descend plenteously upon him to
 " the awakening of Sinners, the Edification of
 " the Churches, and the Glory of our great
 " Lord and Master Jesus Christ. Amen.

" Signed at our Church-Meeting, this 4th
 " Day of February, 1774, by us in Be-
 " half of the Whole."

Thomas Davis, Pastor,	Thomas Holemes,
Robert Collyer, and	Stephen Munday,
James Winch, Deacons,	George Haydon,
William Griffin,	Henry Brockman,
William Deunell,	William Ward,
William Wheeler,	Robert Mills,
Richard Alexander,	James Bristow,
John Winch,	Samuel Little.
Andrew Mackerel,	Henry Castle,
Richard Coates,	John Bruise,
William Matigly,	William Seagrove,
Richard Lamb,	John Sweetsew.

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When

When I came to London, I preached for several months to that part of Christ's Flock, formerly under the Pastoral Care of the Rev. Thomas Craner, after which time I was desired to preach to them on approbation; which I did, and was received into their Communion upon giving an account of the Dealings of the Lord with my Soul. This being done, the Church appointed a time of Prayer, after which they called me to the Pastoral Office in the Church, to which I gave my Answer in the Affirmative, and gave them to understand, that the Doctrines which I had preached amongst them, as the matter of my Faith were such as, through the sovereign Teachings of the Holy Spirit, I had experimentally known, and was persuaded, that the Lord Jesus would keep me faithful in my Ministrations, till I should fall asleep in the sweet embraces of his Love! With real pleasure I informed them, that Jesus was altogether lovely, yea, the chief among ten thousand to my Redeemed and Regenerated Soul. Likewise, that I gloried in him as my Life,

my

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my Wisdom, Righteousness and Strength; and as the sure Foundation of my Hope, and secure Refuge from every Storm.

Prior to my Ordination over the aforesaid Church, the Church of Christ under the Pastoral Care of the Rev. Mr. Davis at Reading, sent a recommendatory Letter, which for brevity I have abridged as follows:

Dearly beloved in the Lord,

“ As God in his wise Providence has cast
“ the Lot of our beloved Brother, W. A.
“ Clarke amongst you; and as you have had
“ a proof of his ministerial Abilities to your
“ great Satisfaction, This is to inform you,
“ that he was Baptized upon a Confession of his
“ Faith in Christ Jesus, and joined with us as
“ a Member in full Communion, and was sent
“ out regularly by us a Preacher of the Gospel
“ of the Grace of God. We therefore freely
“ recommend him to you as a choice,
“ sound, and faithful Preacher of God's word :

" One who, we believe, has at Heart God's
 " Glory, and the good of precious Souls. We
 " desire to be thankful, that we have been
 " honoured with such a Member, and the
 " sending him out as a Minister of Christ, and
 " rejoice that he has been useful to you as a
 " Church. That the richest Blessings may be
 " upon him is the unfeigned Prayer of your
 " Brethren in the Lord. Amen.

" Signed at our Church-Meeting this 20th
 " Day of November, One thousand se-
 " ven hundred and seventy-four, by us
 " in Behalf of the whole."

THOMAS DAVIS, Pastor.

ROBERT COLLIER, }
 THOMAS WINCH, } Deacons.

After the above came to hand the Day was
 appointed for Ordination. Ministers and Mes-
 sengers of Sister Churches were invited to be
 witnesses of our mutual Agreement, which I
 consider

consider to be the Essence of Ordination. Prior to the Church recognizing my Call to be their Servant, the Rev. William Dowers, desired that I would give a Confession of my Faith, to which I attended. This being done, Mr. Dowers preached to me a most faithful and judicious Sermon, from that Portion, 2 Tim. Chap. iv. v. 2. "Preach the word." Towards the close of his Discourse, he gave me some useful Cautions against the corrupt and heterogeneous Manner of Preaching in the present Day. He exposed the idle Notion of an offered Salvation, with all the Disapprobation and Contempt it deserves. — After the Sermon I was requested to signify my acceptance of their Call to the Pastoral Office, which I most cheerfully and affectionately did, hoping the Call was by the appointment of the Lord.

After I became their Pastor, I laboured amongst them for upwards of 6 years with a great degree of spiritual delight and satisfaction. My Eye was kept single to the Glory of Jesus, and

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found a Devotedness of Soul to him and his Righteous Cause. God was pleased to bless his own Gospel preached by me to many of his regenerated Children, according to their own solemn Declarations. Many were added to the Church, and it appeared as if their hearts were knit together in Love.

After the Protestant Association delivered in their Petition to the House of Commons, some things took place of an unpleasant Nature with some Individuals, who treated me in the most illiberal Manner. They assumed a Power over my Conscience, and wanted * to bring me to an acknowledgement of Misconduct before the Church. I refused, adding, that I was inflexible in the Principle from which I had acted, and I still continue immovable in my Judgment respecting the whole Matter. At a Church-Meeting I delivered in the following :

* I have the whole impartial Narrative by me, authenticated by the Church.

Brethren

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Brethren and Sisters,

As my Conduct has been censured respecting the Protestant Association, I think it a Duty to my own Character to lay before you my Reasons for joining the Association.

First, when Popery was *established by Law* in Canada, and the Protestant Religion only *tolerated*, I was much concerned, but when I was informed that Popery was tolerated in our own Kingdom my concern became greater. I really thought such a Bill would be productive of many Evils, as it would open a way for the propagation of the pestilential Doctrines of Rome. Secondly, understanding that several Gospel Ministers and others, were alarmed on account of what had taken place, and that they had met together for Prayer and Deliberation, in order that they might be directed to take some Step to stem the Torrent of Popery, and that they had formed themselves into an Association, I thought it my duty to give my attendance to hear and see

how things were conducted. Thirdly, after I had attended the Protestant Association, sometime, an Appeal was published to the Protestants of England, the principle part of which I most cordially approved, and I signed the Petition, and with pleasure I aver, that my Heart and Hand went together. The Petition appeared to be humble, affectionate, and loyal, and I think perfectly Constitutional. Fourthly, understanding that the Petition was to be carried down to the House of Commons on June the 22d, and that it was desired that those who had signed the Petition would attend the same to the House, and then return in Peace, I complied with their desire. Fifthly, I have a true regard for my King, and for my Country, but the highest regard for the Protestant Interest, which I consider to be the Cause of Christ. After I had delivered the above, all, but a few Individuals, signed their Approbation of my Conduct; however, Matters did not end here, a most intolerant and malevolent Spirit appeared, upon which I freely gave up
my

my Office in the presence of the Church. Thus far I have been brought forward, and acknowledge that the Thorn and the Briar have performed the work, which God appointed them to do.

I am,

Dear Brother,

Yours in Christ Jesus,

MATHETES.

L E T T E R VIII.

Containing an Account of my Conduct towards the Church at Red-Cross-Street, after I had given up my Office amongst them, and my Reasons for again becoming their Pastor, with some further Account of my Ministry.

REV. BROTHER,

AFTER I had given up my Pastoral Office, I received several Invitations from other Churches who were without Teachers.

Accord-

Accordingly I went down to Thorne in Bedfordshire, on the first day in the week several times, and preached Christ unto them as the WISDOM, RIGHTEOUSNESS, and SANCTIFICATION of his People. The Church at Thorne appeared to me to be composed of Members who had been taught by the Spirit, and had sat under a Ministry that had been in a measure Evangelical. I did not accept of their kind Invitation, because the Church at Red-Cross-Street had intreated me to preach to them as a supply, to which I attended from a Principle of Love to them. They had been chiefly united under my Ministry, according to their own Testimony. I informed them that I was willing to preach the Gospel unto them for what time they might think proper, in order to see what Divine Providence had appointed for them. The Church was ardently desirous that I would resume my Office amongst them. I assured them, that they had the sincere return of my Christian Esteem, but for the present my Mind and Spirit were not at liberty to accede

accede to their wish. In my Address to them I said, I hope you will be helped to proceed with Wisdom and Prudence, as a Church of Christ, and assured them, that if there were any other Servant of the Lord disengaged, and they were disposed to call and try his Ministry, it would be more Satisfactory to my Mind, and that if one should come amongst them in Providence which they might approve it would give me real Pleasure. I likewise said, that respecting myself I was perfectly satisfied that if God had designed to make use of me any longer in his Vineyard, he would set before me an open Door, and enable me to speak to his Glory. After I had preached a considerable time to the Church as a supply, the Church were convened, in consequence of which, they with one Voice intreated me again to become their Pastor. I addressed them as follows:

Brethren in the LORD,

I feel Bowels of Love to you in the Spirit,
and Fellowship of the Gospel, and would readily

dily accede to your Invitation, but there is one great Obstacle in the way (viz.) that which is called the Covenant of your Church, which I acknowledge I signed when I first came into this Church without perceiving that ignorant Absurdity and Contradiction, on which account I was in TRAMMELS (on particular Occasions *) for a long time before I gave up my Office amongst you. The Subject Matter is a most glaring Contradiction. In the third part of the Covenant you promise, "That you will strive together and contend for the Truths of the Gospel, as contained in the written word, which is the Rule of Faith and Practice, and the Purity of God's Ways and Ordinances." Now I consider Water Baptism when administered to one that is born of God agreeably to the Command of the LORD JESUS CHRIST, that it is administered according to Divine Appointment. In the fourth part of the Covenant you promise, that "you will give no Uneasiness

* When called to preach on the Subject of Baptism, or to administer that Ordination.

“or Trouble to each other, or the Church,
 “about the Subject or Mode of Baptism.”
 From hence I infer, that every one that signs
 your inconsistent Covenant *, signs an abso-
 lute falsity, take it in which point of view you
 please. As for sprinkling or pouring a little
 Water on the Face of the helpless Babe, and
 calling that Baptism, must, in my view, make
 cause every Man of Sensibility to be covered
 with Shame. Could the weeping Babe forbid
 the folly of the thoughtless Priest, persuaded
 I am the reprehension would be severe. I
 assure you, Brethren, I cannot become your
 Teacher again in a Church Relation, while
 such an absurd Covenant is mentioned amongst

* I am not partial to Covenants drawn up by Men for a
 Church of Christ. We have no warrant in all the New Tes-
 tament for any thing of the kind. At the admission of Mem-
 bers the grand REQUISITE that is proper to be attended to
 is this,—“Is the Person born of God? If so, the Soul is for
 ever safe within the Bond of that everlasting Covenant, which
 is ordered in all things and sure.” Ordered in all things for
 JEHOVAH’S Glory, and the compleat Happiness of his Peo-
 ple.

you,

you, therefore it remaineth for you as a Church to act as you please, and my Wish to God is, that you may have his Directions. After the preceeding, the Church took into Consideration the nature of their Covenant Agreement, and were convinced and ashamed of its absurdity, upon which they unanimously agreed to expunge the Contradiction, and agreed, that none but regenerated, baptised Believers for the future should be received into Communion among them as a Church. A little time after, MESSENGERS waited on me from the Church, intreating me to resume my Office amongst them, which I acceded to from a Principle of Love *, believing them to be a Company of
regene-

* I did not come, neither have I continued with the Church at Red-Cross-Street for any Temporal Advantage; it is well known, that my Income from them has been but small. I therefore aver, that pure Regard for them in the Spirit, and Fellowship in the Gospel has kept me amongst them to this Day. I have had several Invitations from Churches of Respectability, in different Parts of the Kingdom to come to them, whose support would have been liberal, but I have never acceded to such Invitations. Co-
vetousness

regenerated and converted People. After we had been tossed by a COMMISSIONED TEMPEST, the troubled Waters began to abate, and the Church had rest. Many attended my Ministrations, and we had considerable additions to the Church. Since I have been with the Church at Red-Cross-Street, I have Baptised one hundred and fifteen, on a profession of their Faith, and on their giving an account of their Regeneration and Conversion unto God. I have preached at Red-Cross-Street nearly 13 years; when I became their Pastor of that Church there were only twenty-one Members,

venousness is a Plague which my old Adam was never tormented with; Glory be unto God, he has given me a Nature which has not a Grain of self in it, neither can the Dust of Avarice lodge upon it. In this Nature he has given me a Heart to know him, in which he has engraved the precious Law of Love, which can never depart from him. When I came forth to preach the Gospel, I supported myself and Family, for upwards of seven years, without any Consideration from any one, when I went wholly into the Work I gave up a very lucrative Employment, so that self and by-ends, are Creatures that I have no Affinity to.

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besides myself. Six of the Church died in a few Months after I became their Minister. The Church at this time is about four times that number. There are only three in the Church at this time, that composed the Body when I first came amongst them. All that have come into that Church have acknowledged, that the Lord had made my Ministry useful to them, not to Regenerate any of their Souls, for generating Power is not in the word preached. I am fully convinced, that in Regeneration the Creature is wholly passive, and that the HOLY SPIRIT is the only AGENT; so that whatever is produced by the Spirit of God in an elect Soul, is Spiritual and Holy. I am also satisfied, that the Gospel preached in its purity will be honoured by the Power of God in the Illumination and Conversion of the Regenerate, so that they shall know the sweetness of those Words, 1 Theff. Chap i. v. 5. "For our Gospel came not unto you in Word only, but also in Power, and in the Holy Ghost, and in much Assurance." Every
Man

Man of real sensibility will candidly allow short Digressions in a NARRATIVE, I therefore avail myself of this Privilege.—I have for a series of years been partial to old Divinity, and this one thing I can say without Ostentation, that I have read more old Divinity than any Man that ever I met with. Some Authors I have read with a degree of pleasure, some I have read with pain, others with pleasure and pain. I have also been partial to Natural History, and have spent much time in that useful Study.

I had a desire to understand the Hebrew Language, and had a *Jew* for some time for a TUTOR. I took much pains for above two years in hopes of Success; but not having a proper knowledge of Grammar Learning I dropt the design, and am content to sit down a LAYMAN at the Feet of Christ, but am still desirous to understand more of real Divinity. There is one thing more which my feelings forbid me to omit. I have gone through greater Tribulations for a series of

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years

years than any one Christian that I ever met with, and some of such a cutting, complicated nature that I shall never communicate them, but for ever leave them with my SACRED KEEPER, even my REDEEMER, and my FRIEND.

I have not mentioned the preceeding as a matter of Complaint, for I am really satisfied that my Covenant God wisely allotted me a useful Portion of Trials. I have therefore unfeigned delight in the God of my Salvation, who "performed the thing appointed for me." Tob. Chap. xxiii. v. 14. "He hath cast the Lot for all his People." Isa. Ch. xxxiv. v. 17. In all my Tribulations the Lord hath helped me to glory in the verity of his gracious Promises, which have been and still are a full Consolation to my New Man. When I have passed through the waters of Affliction and Sorrow, my Lord hath been with me, so that they have not overflowed me, Job. Chap. xxviii. v. 11. "He bindeth the floods from overflowing," that is, from overflowing my NEW NATURE, which is born of God.

God. "When I have walked through the fire, my New Man has not been burnt, neither hath the flame kindled upon me, Isa. Ch. lxiii. v. 2. Therefore as a new Creature in Christ Jesus, I have glorified the Lord in the fires, even the Name of the Lord God of *Israel*, Isa. Chap. xxiv. v. 15. I am therefore happy in my Union with Christ, knowing that neither the fire of Devils, Sin, or wicked Men, with all their Malevolence, will ever destroy me as a **NEW CREATURE IN CHRIST JESUS.**

Amongst all my appointed Trials, which have been made useful to me in this House of my Pilgrimage, that which I underwent on account of my Zeal in the Protestant Cause, has been productive of real good. I was then helped by the Holy Spirit to "commit my Cause unto God." Job. Chap. v. v. 8. When the Merchandize of the **MOTHR** of **HARLOTS** was **TOLERATED**: When she who had been drunk with the Blood of Saints was smiled upon by Men in Power, and allowed

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to scatter the baneful Seed of Error and Superstition: When the CONCLAVE at ROME opened their PANDORA'S BOX, and sent their cursed Wares, and pestiferous Evils into the British Isles, there were a few of BRITANNIA'S Sons who had drunk the sweets of the Law of LIBERTY, who were regenerated and converted Protestants, and well acquainted with the DIABOLICAL PRINCIPLES of the "GREAT WHORE that sitteth upon many Waters," who agreed to meet together for Conversation and Prayer, hoping that the Lord would appear for them and prevent the Inundation of Popery. Every Trial that I had on that account I know was appointed for me. The Men who poured forth their CALUMNY and INVECTIVES, from the Malevolence of their vile Nature, filled up the appointment of God for the Trial of my Faith and Patience.

I am, Rev. and dear Brother,

Yours in the Lord,

MATHETES.

L E T T E R IX.

*Containing some of my Views of the important
Doctrines of the precious Gospel, and the
Privileges of the Saints,*

REV. SIR,

EVER since I have been called to open my mouth in the cause of Christ, I have been blessed with a willing mind to preach his glorious Gospel in every place opened by Divine Providence. And I am satisfied that God has made use of me for his own Glory, to collect together some of his Regenerated Children in five different parts of the Kingdom; yet, not I, but the Wisdom, Love, and Power of God, that have been with me. I have been a mean, in the Hand of God, of bringing his Gospel to Bow in Middlesex, and I do praise him for the establishing his Kingdom in that place.

Ever since I have preached, my Views, Aims, and Ends, (I can appeal to him) have

been with a single Eye to his Glory. Through Grace, I have been a gainer by coming to Bow, not in Temporals, but in a further degree of Experimental Knowledge. God's Wisdom and Love appointed me in that place another useful Cup of Bitters, being a part of my Covenant Portion. I am therefore comfortably and confidently satisfied with every allotment appointed me by the Wisdom and Goodness of my Father, who is in Heaven.

During the time that I have been the Servant of the Church at Red-Cross-Street, they have tried and approved of two Gifts amongst them, who are now in the Ministry, and appear to have an Understanding given them in Divine Things, and Abilities for Usefulness in the Lord's Vineyard.

All the Members of the Church who have died while I have been their Teacher, have died comfortably in the Lord, and left a sweet Testimony, that they were washed from their Sins in the BLOOD of the LAMB.

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AN EXPERIMENTAL ILLUSTRATION of
the new Nature, in the new Creature in Christ
Jesus,

The new Nature in the Child of God is incapable of Change, and of contracting Evil. It can never form a Coalition with our Adam Nature, because it is inviolably one with Christ, and all the Regenerated Members of his mystical Body. Sin and Satan, (who are in strict affinity) may and will commence Hostilities against the pure in Heart, and compass our new Nature about like Gog and Magog (who will compass the Camp of the Saints, and the beloved City during Christ's thousand Years reign, Rev. Ch. xx.) Every Man vitally united to Christ is blessed with a new and pure Heart, Ezek. Chap. xxxvi. v. 26. A new Heart also will I give you, Matth. Chap. v. ver. 8. Blessed are the pure in Heart, in which Heart only God is known, and is the only Heart that knows and worships God in Christ, Jer: Chap. xxiv. v. 7. I will give them an Heart

to know me, which Heart can never depart from God, Jer. Chap. xxiv. v. 40. I will put my Fear in their Hearts, so that they shall not turn away from me, Jer. Chap. iii. ver. 19. Thou shalt call me, My Father, and shalt not turn away from me, Jer. Chap. xxxi. v. 33. I will write my Law in their Hearts, that is, I will write my Law of Love in their new Hearts, in their new Man which is born again, not of corruptible Seed, but of incorruptible, which liveth and abideth for ever, 1 Peter, Chap. i. v. 23. I therefore view the new Nature or consecrated Heart as impervious to Sin, for the sinful Nature can no more wound the Principle of Divine Life in the Heaven-born Soul, then a material Sword can wound an Angel of God. Let it be observed, that it is Christ's Seed in the new Man, which is the Seed of eternal Life and Love! Truth and Grace! Joy and Peace! And this Seed remaineth in him that is born of God; therefore as a new Creature he sinneth not, 1 John, Chap. iii. v. 9. Every Man in Christ Jesus
is

is a fruitful Branch yielding Fruit to the Divine Lover! John, Chap. xv. ver. 8. Herein is my Father glorified, that ye bear much Fruit. The piercing crooked Serpent of Hell, that twines around the Vitals of the carnal Heart, can never pierce or fasten on our holy Nature, neither can the corroding Vermin of our base Nature prove injurious to our new Nature. The humble Followers of Jesus who follow him as new Creatures, are spoken of under the Appellation of PLANTS of his Father's right planting, as such they never can be impeded in their growth. They know no blighting Winds nor corrupting Milldews. It is not the Heat of Temptation, nor Persecution, that can ever change their glorious Beauty, for Christ has put his own Beauty on them; and as the Lord of the Vineyard, he hath said for our strong Consolation, that he will watch over his Plantation both Day and Night, and water it every Moment, Isa. Ch. xxvii. v. 3. Now I consider the Heart of the new Creature to be the Throne of Christ, on which he
fits

sits and rules every Motion, Zech. Chap. vi. ver. 13. And he shall sit and rule upon his Throne. Further, the salutary Waters of Life, Love and Grace, dwell in our new Nature as a Fountain, sending forth, under super-natural Influence, unwearied Praises of the ETERNAL THREE. Christ once said to a sinful Woman whom he had regenerated, Whosoever drinketh of the Water that I shall give shall never thirst, but the Water that I shall give, shall be in the new Creature as a Well of Water springing up unto everlasting Life, John, Chap iv. ver. 14. Now as all the Springs of the new Creature are in Christ, (who is his Life) Honey and Milk are under his Tongue in his spiritual Conversation amongst the Saints. The Recipients of Grace are called Trees of Righteousness, which are known by their Fruits. Our INFALLIBLE TEACHER has told us that a good Tree cannot bring forth evil Fruit, as every Student in Nature, or Divinity, will demonstrate.

The

The deepest Engravings on the most durable Stone will in time be obliterated, but the engraving of the Law of Love in our new Nature can never decay, because our new Nature is the Life and Love of God our Saviour. Now Sin shall never have dominion over our new Nature; bounds are put to Sin and Satan, God hath said to both, here shall ye come but no farther; here shall your proud Waves be staid. Sin may rage, and Satan may roar, but they cannot hurt the Heart which is given up to God. And let me observe by the way, that it is not our old vile Heart that God calls for, but our new Heart, that is, the Heart of the new Man which is born of God, the Heart of a Son, and not of a Slave. The mighty Ocean may rage and roar, her Waves may break and dash against the Shore, but the Parent of Nature has bound her as with swadling bands, that the Creature Sea shall not destroy God's Creature Earth. So our old Adam Nature is bound by the Hand of God; as is also the Fury of the OPPRESSER.

Now

Now all Religion, which is spiritual and undefiled, centres, in the new Creature ; the new Creature from our old Adam-nature never was, neither ever will be united to Christ. The two Natures, are wholly distinct and independent on each other. It is absolutely impossible for them to form a Coalition. The Notion that the Nature is a compound is an Evidence of gross Ignorance in experimental Knowledge. Our new Man is like the Babe in the Mother's Arms; the Mother of the Child carries her Babe up and down according to her own pleasure. The Child is cloathed and fed, dressed and undressed ; defended also from a principle of Love, which being manifested to the Child gives the Child sweet Sensations. Thus doth the Lord deal with the Objects of his Love in Christ Jesus.

The

The MORAL LAW is no Rule of SPIRITUAL LIFE to a regenerated VESSEL of MERCY.

THERE are many in our Day who call themselves Gospel-Preachers, who come under Paul's Description, 1 Tim. Ch. i. v. 7. "Desiring to be Teachers of the Law, understanding neither what they say, nor whereof they affirm." Now saith Paul (as a wise Divine, 1 Tim. Chap. i. v. 8.) "But we know that the Law is good if a Man use it lawfully." To speak of the Moral Law being a rule of spiritual Life to a regenerated Man, is using the Law unlawfully, because it is setting it above the Law of Christ. Christ's Law is a Law of Love! of Life and Liberty! in which the new Creature in Christ Jesus rejoiceth, Rom. Chap. vii. v. 22. "For I delight in the the Law of God after the inward Man." "And love it in Deed, and in Truth." 1 John, Ch. iii. v. 18. "Every one therefore that loveth is born of God," 1 John, Ch. iv. v. 7. The new Creature dwelleth in Love, that is in God, and God in him, 1 John, Chap. iv. v. 16.

v. 16. Hence it appears, that love to God in Christ Jesus is the spring of Vital Godliness, and of all Evangelical Obedience. The preceeding Law is therefore the unerring Rule of Spirituality to the Child of God. Love is the true Spring of all spiritual Worship and Delight in God; hence the Obedience of Love may be said to be the Obedience of Faith, which I consider to be a filial Confidence in the perpetuity of JEHOVAH'S LOVE! The Moral Law is an unerring Rule for our moral Conduct in all social and relative Duties; from hence I infer, that an impartial and habitual adherence unto its Precepts and Reprehensions is "using the Law lawfully." The Law was a Rule of Life to the MAN CHRIST JESUS, it's Commandments were exceeding broad, reaching to the Thoughts and Intentions of the Heart and Mind. Now Christ was made under the Law, and stood in the Law-Place of his insolvent Spouse, and went to the end of the Law with a willing Mind, in all Things doing the Will of God on Earth,

Earth, which had been done in Counsel and Covenant before the World began. Now in the commensurate Obedience, and consummate Sacrifice which Christ offered once for the Transgressions of his Spouse on the ignominious Cross my ransomed Soul lives and glories. I do therefore, with exuberant Joy, draw the following Conclusion from the preceeding (viz.) that the incomparably illustrious BRIDEGROOM'S LIFE is the Pattern and Rule for the Life of the beloved BRIDE, so that she is not without Law, but in the Law of Love, and under the Law of Love to her Saviour and her Lord. Now if the preceeding be ANTINOMIANISM, I glory in the PRINCIPLE, and rejoice in the APPELLATION.

JUSTIFICATION.

In the Oeconomy of the Salvation of the Spouse of Christ it appears, that she was loved with an everlasting Love, in which love she was ordained unto UNION with the Lord
Jesus

Jesus Christ, and blessed with all spiritual Blessings in him. Christ bound her up in his Life and Love, for his Delights were with her, therefore in him, as her BELOVED BRIDEGROOM, I view her accepted and embraced in the Arms of his eternal Friendship. In this INVIOLEABLE and INDISSOLUBLE Union, I view my PERMANENT JUSTIFICATION, which through the Power of the Holy Ghost has been made manifest to my Soul.

A knowledge of my being fully and vitally united to my Lord and Saviour has brought Peace into my Soul. As a redeemed Child, I can say, in the Lord I have Righteousness! In his Righteousness I know I am exalted, and, as one of his spiritual Seed, I can glory in being justified! and being justified freely! I see that Christ has wrought out, and brought in an everlasting Righteousness, and that his being justified in the Spirit in the righteous Accomplishment of that arduous and momentous Work is my JUSTIFICATION.

TION. I see that the Lord is well pleased for his Righteousness Sake to magnify the Law, and make it honourable, in order that my ransomed Soul might sing aloud of his Righteousness with Joy unspeakable, and full of of Glory, and with holy Magnanimity say with Paul, Who shall lay any thing to the Charge of God's Elect? It is God that justifieth. I do know to the unbounded Joy of my Heart, that God did in the Day of his fierce Anger lay all my Sins to the Charge of CHRIST his first ELECT, that Justice might never bring any Charge against me as one of his Elect Children. Many things have been laid to the Charge of God's Elect Family, by the professing World; for Professors, who are strangers to a new Nature, of all Characters under the Heavens, are the most cruel, and malevolent in their INVECTIVES. *Satan* also brings Charges against God's Elect, but then God has told us for our strong Consolation, Isa. Chap. liv. ver. 17. No weapon that is formed against thee shall prosper, and every

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tongue that shall rise against thee in Judgment, thou shalt condemn. This is the heritage of the Servants of the Lord, and their Righteousness is of me faith the Lord.

ON FAITH.

With pleasure I have averred, that pure Religion which springs from the Love of Christ, (shed abroad in the new Heart by the Holy Spirit) centres in the Love and Life of the precious Redeemer. I am also satisfied, that it is in the Heart of Christ that God meets with his Children, and holds Communion with them.

Now I consider a Vessel of Mercy to be the most curious MACHINE that ever God made, on account of its being the only Nature in Union with the SON of GOD. I likewise view every Man born of the Spirit, as having all the Graces of the Spirit in his new Nature, yet absolutely incapable of putting any of them
into

into motion. Regeneration and Conversion unto God do not bring the Recipient into an independent State, but bring him to have a sanctified view of his being every moment dependent on the GRACE and POWER of Omnipotence. The celebrated Sentiment to which many in public Character are so partial, (viz.) that of exhorting the Subjects of Grace to act Faith on Christ, and the Promises in him, I pronounce in the Spirit of the Gospel to be Heterodox and fallacious, and an insult to the Wisdom of Jesus, who has said, "Without me ye cannot do nothing." John, Chap. xv. ver. 5. Faith is a Gift from the ascended Saviour, it is conveyed into the redeemed Soul by the Holy Spirit in the work of Regeneration, consequently being a supernatural Blessing can only act and move under supernatural Influence. True Faith has all her springs in the Life and Love of God; hence we find the Church saying, Ps. lxxxvii. ver. 7. "All my Springs are in thee." It is the Privilege of Saints to wait for the times

of refreshing from the Presence of the Lord. The finest sailing Vessel on the Ocean may be becalmed. Real Seamen well understand the Nature of a dead Calm. However curiously a Vessel may be constructed, tho' it be rigged in the most masterly Manner, and her Mariners the greatest Navigators and proficient in the Art of sailing, yet they can do nothing without a Breeze. If the Captain of a becalmed Vessel should begin to Storm, and lash the valuable Sons of *Neptune*, on account of the Calm, they would all agree to a Man, that their Commander was an *Idiot*, or taken in a fit of Phrenzy. And is it not a greater Indication of a distempered Understanding amongst many who call themselves Gospel-Preachers in exhorting the Subjects of Grace to act Faith, and to have greater Confidence in God? when it is obvious to Men of true, spiritual Knowledge, that it is the alone Work of the Holy Spirit to enable Heaven-born Children to believe, Love, and Delight in God.

ON

ON SANCTIFICATION.

The true Nature of Gospel Sanctification appears to me to be but little understood in the present Day. Many Volumes have been written on the Subject, and much has been said on the Matter in public Ministrations; but instead of elucidating the Doctrine, they appear to me to have darkened Counsel with Words without Wisdom, and in this Point of View have much resembled the Language of the Babel-builders. The Sentiment of many is, that Man is gradually to be restored to that State which our fæderal Parents were in, in the Garden of Eden, prior to their becoming sinful. But this Idea resembles Egyptian darkness, for if redeemed Men were only to be brought into the same State that our fæderal Parents were in the Garden of Eden, they will be but in a poor situation, for in that State they neither knew good nor evil. God made them mutable Creatures, consequently they filled up the Appointments and Prede-

terminations of God in the Order of their Transgressions. Whatever their Nature-image might be prior to their Sin I cannot affirm; however this Truth is obvious, that when they knew their Evil, and saw their Nakedness, they were both ashamed, and God cloathed them with Skins. That they never had any spiritual or eternal Life imparted to them prior to their Sin must be acknowledged by all Men under divine Illuminations, for such Men are blessed with spiritual Perception, and the Exercise of deliberate Thought. The absurd Idea of the Elect Spouse having spiritual and eternal Life given in Adam * must of neces-

* Some TEACHERS or AUTHORS have averred, that there was no Covenant entered into till after the Transgression of our fæderal Parents. They allow that there were Covenant Intentions in the Breast of JEHOVAH, that in Case the new-created Pair should not answer his Intention, a Covenant Love and Mercy should immediately take Place for the Salvation of poor Sinners. The preceeding Principle is a most horrid one, because it represents God to have been disconcerted in his Plan. A disappointed God is not the God of the Vessel of Mercy, for what his Wisdom and Love have predetermined his Almighty Arm of Power will perform.

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sity plunge the ASSERTOR into a Labyrinth of inextricable Difficulties. It must be acknowledged, that spiritual Life is the Life of God, consequently must be eternal. Now to suppose, that a mutable Creature had a Power to kill the Life of God, or extirpate eternal Life out of his Soul is a Sentiment too horrid to be viewed, but with the greatest Indignation; hence I infer, that the Bride of Christ could never lose that which was never given her in her fæderal Head, therefore the notion of Sanctification being the Restoration of Man to his primeval State is in my view as contrary to Gospel-Sanctification as for an *Astronomer* to assert, that a *Meteor* is the Morning Star. Others have asserted, that Sanctification is the Renovation of our vile Nature, when it is obvious to every spiritual Man, that his old Adam has never passed under a Change, but is the same old Body of Sin and Death as what it was prior to the Man's being born again. Many in their Conceptions about Sanctification have averred, that the Cor-

ruptions of our sinful Nature are to be gradually done away by Purgation, so that what Medicine is to a natural Body, the Power of God is to the old Adam. They think that their *old Esau* is to be brought into a decline by the Power of Grace, and that he will undergo the Operation of Amputation; in short, some think and teach, that their old Nature is gradually to be made better. Many Portions of the Divine Word have been introduced in order to support the preceeding *Idea* respecting the Sanctification of Believers, but the Passages in my view have all been misconstrued, and the true Nature of real Sanctification not properly understood according to Gospel Intelligence and experimental Divinity.

Now I consider, that every Vessel of Honour is as compleatly sanctified in Christ, as he is compleatly justified, 1 Cor. Chap. vi. ver. 11. "But ye are sanctified." Jude i. "Sanctified by God the Father: and preserved in Christ Jesus, in whom they are sanctified."

fied." 1 Cor. Chap. i. ver. 2. "Sanctified in Christ Jesus." "Now he that sanctifieth, and they who are sanctified are all of one." Heb. Chap. ii ver. 11. So that a true Disciple, who is blessed with a view of his eternal Union with the Lord Jesus Christ, never wishes to be more holy, more beautiful, or fair, then what he is in Christ, for Christ has said to every Child of his, "Thou art my love, and my fair one," Song, Chap. ii. ver. 2. Now the regenerated Recipients of Grace see that Christ is made unto them Sanctification, 1 Cor. i. v. 30. They likewise know that their Sanctification is the will of God, 1 Theff. Chap. iv. ver. 3. And as new Creatures they rejoice in that they are sanctified through the Truth, John, Chap. xvii. v. 17. And as such they "sanctify the Lord God in their Hearts." 1 Pet. Chap. iii. v. 15. — Let us now consider the Nature of a growth in Sanctification. Now it appeareth to me, that the holy Principle, or spotless Nature which is brought into the Soul of the Vessel of Mercy
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in Regeneration is incapable of being more holy than what it truly is, therefore the growth in Sanctification is not in the purity of the new Nature, but in spiritual Perception under the Teachings of the Holy Spirit. Christ's human Nature was as Holy in the Virgin's Womb as on the Cross. His human Nature being a holy Thing was incapable of being more so. And yet it is said, that Christ grew strong in Spirit, and that he was filled with Wisdom, and the Grace of God was upon him, Luke, Chap. ii. v. 40. "And Jesus increased in Wisdom," ver. 52. Now the Bride of Christ is compleat in her Lord, Col. Ch. ii. ver. 10. "Ye are compleat in him." And in being perfect in him she stands compleat in all the will of God, Col. Chap. iv. ver. 12. that is Union with Jesus, whose Obedience was the perfect will of God. Hence it appears, that all the growth of a Heaven-born Soul is in Wisdom, Knowledge and Faith. It was Paul's Prayer for the *Ephesians*, that God would give them the Spirit of Wisdom and Revelation,
in

in the Knowledge of Christ, that they might know the Hope of his Calling, Eph. Chap. i. ver. 17. And that they might grow up into him in all Things, in order to see their Perfection in him; for this was Paul's earnest wish, that he might be helped by his Letters and Ministry to present every Man, (that is every regenerated Man) perfect in Christ Jesus, Col. Ch. i. v. 28. I therefore consider, that a true Believer in Jesus is as much sanctified, and as holy in Christ, respecting his new Nature, as ever he will be. Here my ransomed and regenerated Soul beholds all her meetness, and fitness for God and ultimate Glory, in my inseperable Union with Christ who is my Life and Salvation. Christ's finished Work is my *Sabbath* of never-fading Pleasures, and my rest and eternal Joy.

INFERENCES from the preceeding DOCTRINES. Many Teachers and Professors who have imagined themselves to be wise in Theological Matters have drawn the most vile Inferences

ferences from the Holy Doctrines of the Gospel which, appear to me to be a blasphemous Insult to the Wisdom of God. Those who are led by the Spirit to a view of Interest in the preceeding glorious Truths of the Gospel will draw righteous Inferences from righteous Principles implanted in their new Nature. Can a Man, who feels that God has given him a Nature and an Heart to love him, and has a satisfactory view, that God has loved him with an everlasting love delight in Sin? Can a ransomed Soul, that feels itself united to Christ, and washed from all Sins his Blood, take pleasure in Unrighteousness? Can that Breast, which is consecrated unto God, and feels the Blessing of eternal Life in Jesus, say, I will Sin that Grace may abound? No, there is a God forbid written in his new Nature. A view of his being freely loved! freely chosen! and freely justified in Jesus, with an everlasting Salvation fills his new heart with unbounded Gratitude, and Songs of praise to the eternal Lover! The BRIDE of Christ

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is all glorious within, her sanctified Affections are the PRESENCE CHAMBER of her faithful Lover. The Communications and Manifestations of her Saviour's Love sweetly constrain her to cleave to him, with all the Power of her new Nature. The sporting Dolphin can sooner leave her watry Bed, and make her abode in the fertile Mead! — The feathered Songster quit the rural Grove, and warble her Notes on the rolling Surges of the deep! than the Bride of Christ abdicate the Bosom of her glorious and ILLUSTRIOUS BRIDE-GROOM.

I am,

Rev. Sir, yours

in the Gospel of Christ,

MATHETES.

158 LIFE OF MATHETES.

LETTER X.

*Containing my Disapprobation and Testimony
against the unsound and inconsistent Method
of what is called Gospel-Preaching; also my
Views how Christ is to be preached.*

REV. SIR,

I Have already made a Distinction between Duty and Privilege, in the preceeding Letter. The Obedience of a Gospel *Phari-see* is only the Obedience of a Slave, but the Obedience of a Child of God is the sweet Obedience of Love.

The new Creature in Christ has Bread to eat, which the unregenerate Professor knows nothing of, consequently a Stranger to Gospel Privileges, because they can only be enjoyed by spiritual Men.

PRAYER is a Privilege only known to the Vessels of Mercy. They are blessed with the
Holy

Holy Spirit; he abides in their new Nature, and helps them by his powerful and irresistible Influence in their Holy Aspirations unto God. *

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* It is obvious to me, that we have no Command given us by the Lord to use any form of Prayer: attending to a dry (inconsistent) Form of Words is in my view unscriptural, and I think sinful. Can it be supposed, that any Man of real Spirituality under the Exercise of deliberate Thought can affirm, that the eternal God is delighted with a Form of Words? Can any Man of spiritual Sensibility indulge the *Idea* of the Holy Spirit of God putting himself into the TRAMMELS of human Inventions from one Year to another? The thought to me is horrid, because it appears to me to be an Affront to the WISDOM of GOD and to the HOLY GHOST. A Servant of Christ, in whom the Spirit dwelt with Power has told us, Rom. Chap. viii. ver. 26. That we know not what we should pray for as we ought; but as the Spirit himself maketh Intercession for us with Groanings which cannot be uttered.—The Idea of that Prayer, which our Lord taught his *Disciples*, being intended as a Directory for Prayer, or as a Form to be used in the Gospel Church, is a Notion that has sprung from Darkness, and not from Divine Illumination. That Prayer was taught the *Disciples* under a Law Dispensation, the Substance of which appears in two Points of view (viz.) a removal of the LEGAL and ushering in

COMMUNION and Fellowship with God the Father in Christ Jesus are a Privilege in which all the Subjects of Grace glory and rejoice.

MEDITATION is the delight of the new Man; it is his new Birth Privilege to contemplate all the ATTRIBUTES and PERFECTIONS of JEHOVAH, which shine forth with unbounded Glory, in the Oeconomy of a Sinner's Salvation in the Person of Christ Jesus.

A PATIENT and pleasurable Submission to the WILL of GOD, under all Providential Appointments, is another Privilege that the Subjects of Grace are blessed with, for as new Creatures they have learned in whatsoever State they are in to be content, Phil. Ch. iv. ver. 11.

in of the Gospel; so that the Will of God which was done in Heaven, might be done on Earth, by Christ their Lord, who said, "Lo, I come to do thy Will," Heb. Ch. x. v. 9.

DOMI-

DOMINION over Sin is the spiritual Birth-right of every new Créature in Christ Jesus; Rom. Chap. vi. ver. 14. Sin shall not have Dominion over you. The Réasons are obvious, because we are not under the Law, but under Grace, and are likewise made free from Sin, and are become Servants to God, and have our Fruit unto Holiness, the end of which is everlasting Life, Rom. Chap. vi. ver. 22.

The called of Jesús are made spiritual, consequently are spiritually minded, which is Life and Peace. They have also the Privilege of knowing that they are crucified to the World, and the World crucified unto them, likewise, that the Life, which they live as new Creatures, is by the Faith and Faithfulness of the Son of God.

TRUE DISCIPLES of Christ have the Privilege of loving what God loves, and hating what he hates. Now God loves the Lord Je-

fus Christ, as the brightness of his Glory, and as his Fellow, and as the precious Son of his Love! The new Creature loves the Redeemer of his Soul with a superlative Love, even with a love of DELIGHTS, and is constrained to say, yea, he is altogether lovely, this is my Beloved, and this is my Friend, Song, Chap. v. ver. 16.—Now God resteth in his Love, Zeph.Ch. iii. v. 17. That is in CHRIST JESUS, who fulfilled all Righteousness in a way of Obedience in the Law-Place of his Children. So the Heaven-born Vessels of Mercy rest from their legal Strivings and find rest in the Lord Jesus, whose finished Work is the Sabbath of an eternal Jubilee to their Ransomed Souls. God hates Sin in all its forms, and delights in Purity; yet hath he appointed and decreed the only Thing that he hates to bring about that which he loved.—So Christ's Saints loath Sin and love Purity, yet admire God's wise Appointments, and anticipate with Joy the FINAL ISSUE of all JEHOVAH'S SOVEREIGN PREDETERMINATIONS.

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That which many call Gospel-Preaching, considered as FALLACIOUS and UNSCRIPTURAL.

OFFERS of Salvation and Overtures of Mercy are the weak or wicked Inventions of un sound Teachers. To bring Christ to Market is, in my view, an Indication, that the Teacher stands in need of being taught. It is the highest degree of Ignorance to suppose, that God has given his Christ, and that Salvation is to be offered at random by finite Creatures. But, "say they, he is offered in the Gospel."—The Men who are blessed with spiritual Sight, cannot find any thing of the kind in all the Scriptures, but the Offering Ministers imagine they see it almost in every page. It is no part of a Minister's Commission to tantalize poor Sinners by telling them, that Christ is offered to them in the Gospel, when it is obvious from Christ's own Words, that he neither prayed, nor died for the Non-elect World. But with respect to his own Children, he is God's free Donation to them, a sight of which made

Paul say, Thanks be unto God for the unspeakable Gift.

Exhorting the Subjects of Grace, to try to get further into the Love of God is an absurdity bred in Ignorance, and in fact is a species of Popery. The BRIDE of Christ can never be more in his Love then what she is. She was in the favour of God before the World began, and bound up in the Bridegroom's Heart, and blessed with all spiritual Blessings in him. I therefore view with unspeakable Felicity the permanent Love of God towards his chosen. This Love can admit of no degrees in the Breast of JEHOVAH, but in the regenerated Vessels of Honour their Love to him ebbs and flows, but this wholly depends on the sovereign and benign Influence of the Holy Spirit. It is therefore one of the Privileges of the Saints to wait for the times of refreshing from the Lord, promised in his precious Gospel, "*sitting still,*" "*standing still,*" "*and being still,*" is Language well known to the Spouse of Christ; hence all her movings of Love to her Lord and Saviour depend on the Spirit's Operations.

CHRIST'S

CHRIST'S GOSPEL is only to be PREACHED TO REGENERATED CHILDREN. Those are the Creatures mentioned, Mark, Ch. xvi. ver. 15. "And Jesus said unto his *Disciples*, go ye into all the World, and preach the Gospel to every Creature." The *Disciples* in their Ministrations were to tread in the Footsteps of their Lord, viz. to "preach good Tidings unto the Poor, and unto the Broken-hearted, Deliverance to the Captives, and recovering of Sight to the Blind, to set at liberty them that are bruised, and to preach the acceptable Year of the Lord." Luke, Chap. iv. ver. 18, 19. The GOSPEL FEAST was not provided for SWINE and DOGS *, but for CHILDREN,

* To exhort dead Men to rise from their Graves to perform the Work of the living would be justly construed an Act of Insanity; but is it not a greater Indication of a distempered Understanding to exhort dead Sinners to pray that they may be Regenerated? It is obvious, that its preceeding is diametrically against the Language of JEHOVAH, Prov. Chap. xv. ver. 26. The thoughts of the wicked are an Abomination to the Lord, ver. 8. The way of the wicked is an Abomination unto the Lord. And his Prayer is an Abomination to the Lord, Prov. Ch. xxviii. v. 9.

Matth.

Matth. Ch. vii. ver. 6. Give not that which is holy unto Dogs, neither cast ye your Pearls before Swine. "The Generation of Vipers shall never partake of the Childrens Meat," Matth. Chap. iii. ver. 7. The Idea therefore that the Gospel is to be preached to all without Discrimination, I REPROBATE, as a fallacious Sentiment. I therefore think, that all who attend to such a Christ dishonoring Conduct in their Preaching abuse his Gospel. "And who hath required this at their Hands?" Isa. Chap. i. ver. 12.

*The REGENERATION and CONVERSION
of God's Children cannot be PROCRASTI-
NATED.*

WHEN I have heard Preachers read,
and talk amongst their People about
the awful Evil of Procrastinating their Salva-
tion, and how dangerous it is to neglect the
Grace offered them in the Gospel, and
how tremendous to refuse the great Salvati-
on, which they assert is offered to all Men
in

in the Gospel, it has given me the most painful Sensations. Again, when I have heard them affirm, that all rational Creatures are Probationers for Eternity, and that time is short, and that there is much work to be done, and that it's a hard thing to be a Christian; I have been constrained to say, surely these Teachers have never been at *Jericho*. Further, when I have heard them cry and storm with such Vehemency (as if God's Power were to be brought down by bodily Exertions) intreating their Followers to try to get an Interest in Christ, and exhorting them to pray that they might be put into God's Covenant, and accepted in the Beloved, before it be too late, I have thus concluded, "These Men are not able to teach others." 2 Tim. Chap. ii. v. 2. Tit. Chap. i. v. 11. "Teaching things which they ought not." God's dear Children shall all be called according to Covenant appointments, Psal. cx. ver. 3. "Thy People shall be willing in the Day of thy Power, and unto them it is given to know the Mysteries of the Kingdom of Heaven," Matth. Ch. xiii. v. 11.

CHRIST

CHRIST *is to be* EXALTED *in Preaching the*
GOSPEL *of the* KINGDOM.

THE Eternal DIVINITY of JEHOVAH
JESUS, is constantly to be set forth; his
Glory also as God and Man, in one Christ. He
is to be preached as the Fruit of the FATHER'S
LOVE. Distinctions are to be made when he is
spoken of as God! as Man! and Mediator! The
whole Obedience of Christ is to be preached
both ACTIVE and PASSIVE. The Oblivion
of the Sins of all the Elect World by the SA-
CRIFICE and DEATH of CHRIST. Remis-
sion of all Sins through the Blood of his Cross.
All the Doctrines of the precious Gospel are
to be preached in the most comprehensive
Way and Manner, according to the Nature of
the Covenant of Grace. The glorious Ope-
rations of the Almighty Spirit are to be main-
tained in the highest Sense! Every Character
of Christ spoken of according to their glorious
Signification. The Ministrations of Christ,
and his blessed Example! The Plenitude of
his

his Promises! The Faithfulness and UN-
 SEARCHABLE RICHES of CHRIST! The
 glorious and powerful INTERCESSION of
 CHRIST! with every Holy INSTITUTION
 and APPOINTMENT for his Covenant Chil-
 dren.

I have been under the Necessity of contract-
 ing this latter Part, not being willing to go be-
 yond the Bounds of my first Design. The
 TRUTHS contained in the preceeding NAR-
 RATIVE have been taught me by the HOLY
 SPIRIT which are now the Consolation of my
 Redeemed Soul. I now feel a full Confi-
 dence in the Faithfulness of my Covenant-God,
 who has promised me, that his Spirit shall lead
 and guide me into all Truth. I know that I
 have been taught by him, as one of Zion's
 Children, and great has been my Peace in
 him, in the midst of all my (useful) TRIBU-
 LATIONS. I glory in being one of the LORD's
 WITNESSES to the Truth of the precious
 Gospel. Of the Things which I have advanced
 in the preceeding I can bear Testimony, they
 N will

will do to live by, — and satisfied I am, that they will do to die by. Let me therefore in-treat you to give the Contents an impartial and deliberate Consideration. I really am willing to be a *Disciple* to any Child of God, agreeable to the Truth of his Word, but disdain to call any MAN MASTER, that knoweth not the way of WISDOM.—I affectionately esteem every Servant of Christ whose ardent Wish is to spend and be spent in the Work of their Lord and Saviour. If I should fall under Censure, and meet with Reprehension on account of the preceeding, I am willing to reply in the Truth and Spirit of the Gospel. If any should be benefited by the Subject Matter, the Honor and Glory are not mine, but the Lord's. In the preceeding you see, that I have expressed my Mind respecting my Views of TRUTH, with FAITHFULNESS and Plainness.

If my mentioning the Name of Mr. *Fuller* should be misconstrued in any unpleasant way; I aver, that I feel pity in my Heart towards him, on account of his late *Publication*. I am per-

persuaded, that he had no hostile Intentions against the Honor of God; yet has he ignorantly brandished his Sword against the Doctrine of the LORD JESUS CHRIST.

The Rev. *William Button's* Reply to Mr. *Fuller*, has given me pleasure, to aim to refute Error, is an Indication of a sound Mind. Dr. Withers's Reply to Mr. *Fuller*, I consider to be a Compleat REFUTATION. TRUTH can never suffer Loss by Controversy. Its orient Beams will shine through all Opposition, it can never be extinguished, but will shine brighter and brighter unto the perfect Day. — O that we may have more glorious Views of the Truth as it is Jesus! and that it may please our God to cause our Consolations to abound under the sweet and irresistible Influence of his Holy Spirit.

I am,

Dear Brother,

Red-Cross-Street, Yours in Christ,
No. 16. June 12, 1786, MATHETES.

F I N I S.

ERRATA.

The Reader is requested to correct several Errors of the Press; among others the following.

PAGE 51, line 21, read Theologift.—Page 16, line 15, for Sunday read First Day — Page 20, line 2, for he read I
Page 37, line 18, for in read be—line 19, for will, read with—
Page 92, line 15, read on before which—Page 96, line 12, read of, before Jesus—Page 124, line 23, read administer — Page 125, line 8, omit make, line 15, for mentioned, read maintained—Page 130, line 13, for Tob, read Job — Page 137, line 12, read hand, before planting—Page 138, line 6, for of, read to.



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